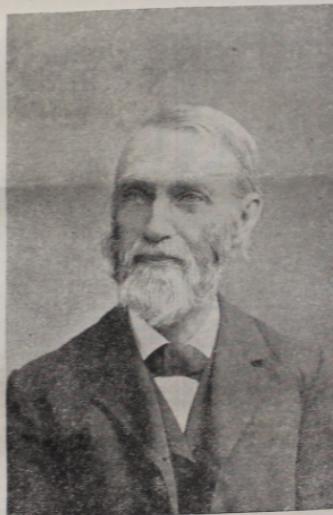


Light of Truth



GILES B. STEBBINS.

An Exponent of the
philosophy of Life.



CHARLES B. SMITH CO., LTD.

Philosophy and Facts.

LIFE OF JESUS.

AS HE LIVED IT.

Treated From a Spiritual Standpoint.

BY REV. A. J. WEAVER.

(Continued from Last Issue.)

How Did Jesus Become Convinced He Was the Christ?

It is very clear from the early writings that had it not been for the psychic power which Jesus possessed it never would have occurred to him that he was the Christ. What was the reason he could heal the sick when others could not? Why was it that he could see spiritual beings and hear them talk and have a certain foresight of events about to happen? This question had been uppermost in my mind for years. It had been talked over in the family circle and among neighbors and by the doctors in the church, but could not be settled. Jesus could reach but one conclusion and that was that God had given him the power as an especial act for some definite purpose.

Then the question at once arose, why should God select him, a poor, unlettered peasant, above all others? No other reason could be assigned than that he was the long-expected Messiah.

Everybody believed there was to be a Messiah—a Christ—sent to Israel to free it from Roman rule and establish the reign of righteousness, and that this Messiah was to be the special agent of God, selected from the line of David.

There was no belief by anybody that any other person except the chosen Messiah possessed, or could possess, divine power. Hence it was evident, if God did the cures through him and gave him the spiritual sight to see and converse with angels he must be the Christ—the long-expected Messiah.

When this thought had finally ripened in the mind of Jesus into a firm conviction, he became desirous of making it known. He realized full well the hazardousness of the undertaking, of laying claim to the Messiahship. The Messiah was to be a person in the royal line, with kingly blood in his veins, of princely position, of commanding influence, whose mission was to overthrow Rome, the mightiest power in the world, and lift Israel to the front of greatness and power, while he (Jesus) was but an obscure man in a small and unimportant town, with only one thing to give him prestige and distinguish him from any other man, and that one thing was his psychic power. Nevertheless he believed that one thing to be the sure sign of divine favor and the one test God had made, and resting alone on that he was full of courage and zeal. How should he promulgate his claim to the world?

It was evident he must first secure the acquiescence of his disciples. The occasion which he embraced to do this was when they were on their way to Caesarea, Phillipi. Suddenly, while in conversation, he turned to his disciples and asked who people generally thought he was. Peter replied that some said he was John the Baptist, some Elijah, some Jeremiah and others said he was one of the prophets. But who do you think I am, asked Jesus, and Peter replied "Thou art the Christ, the son of the living God."

This reply delighted Jesus, for it corroborated his own conviction, but he was at a loss to know how Peter came to get this belief. He had not told him, nobody had told him, so he said to Peter, "Flesh and blood has not revealed it to you, but God put it into your mind."

But the Christ who was to come was to be only for the Jews. This everybody believed. If, therefore, he was the Christ, it was the Jewish nation alone to which he was sent and which he was to save. And so at this period of his career he declared his work was confined to the Jews. He instructed his disciples, if the record is reliable, not to go among the gentiles, and he told the Canaanitish woman who came to him and asked him to cure her daughter that he was sent "only to the lost sheep of the house of Israel."

He afterward changed his mind, however. The change probably came about in this way. He believed himself to be the one foretold by the prophets, hence he studied them in order to discover directions which he must follow as the Messiah. In examining the prophecies he found in some of them intimations that the Christ was to be sent to the Gentiles as well as to the Jews. For example Isaiah said in chapter xlii, "I the Lord have called thee in righteousness" to be a light to the Gentiles." In this he believed Isaiah pointed to him, and after this his ministry broke over the narrow Jewish lines and spread into adjoining nations.

After Jesus had settled it with his disciples that he was the Messiah (or the Christ, both words mean the same) he sought some favorable moment to announce it to the world. This favorable moment occurred when one possessed of a devil was brought to him and cured. Matt. xii, 22: "The people were amazed and sad, this is the son of David." This claim offended the Pharisees and they said "This fellow does not cast out devils but by Belzebub the prince of Devils." Right now was the time for Jesus to assert himself, and he went on to put forth his claim that he did his healing by the power of the spirit of God. From now on he went forth declaring he was the Christ.

THE OFFENSE TO THE PHARISEES.

At this point, and because of his claim, occurred the break between Jesus and the Pharisees. At this time, and because of this claim, Jesus drew the lines and announced that "he who is not for me is against me." Now the stormy period of Jesus' career commenced. So long as he went about doing good, healing the sick and preaching repentance and righteousness he gave no special offence to any, but when he dared to set himself up as the divine Christ who was to redeem Israel, the incarnation of God, it filled the Pharisees with jealous rage. Is not this the carpenter's son? Would God go by us, his servants elect, go by his own holy city and his own holy church, and choose this poor peasant? Can anything good come out of Nazareth?

PROPHECIES.

After Jesus had taken the stand publicly that he was the Christ he was open to constant and severe attacks and resorted to the prophets to defend his position. He searched for every passage in the Old Scripture bearing on the subject and made himself the person to which they pointed. He rested his claim on passages very often which the higher critics of this day declare have no reference to him whatever, for example, "Out of Egypt have I called my son." This son unmistakably refers to Israel. The passage in Zech. ix, 9, which reads "Rejoice greatly, O daughter of Zion! Behold thy king cometh unto thee lowly and riding upon an ass and upon a colt the foal of an ass," Jesus was so confident this referred to him that he sent one of his disciples to procure an ass on which he could ride into the city in fulfillment of this prophecy.

SIGNS.

As was natural after he had declared himself to be the Christ people would come to him and say, if you are what you claim to be, give us some sign.

some test to prove it, some token from God, so we can know. But Jesus evidently did not believe much in such questions, for his answer was a severe reflection upon them for such inquiries. He said: "An evil and adulterous generation seeketh after a sign, but no sign shall be given save the sign of Jonas." "As Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." But this test could not be verified until after his death, and so was of no immediate use.

The test he gave John was the only test that he could give. John did not believe Jesus was the Christ, it seems, so he sent some of his followers and asked him. Jesus said to them, go tell John how the lame are made to walk, the blind to see and devils are cast out. This was his best proof and he knew it.

I can not fully agree with Jesus that it is "an evil and adulterous generation that seeketh after a sign." If God had selected him to be the long-expected Messiah, it does not seem wrong or strange that the people should feel that God would and should give some supernatural sign, as he so frequently did in ancient times, if the record be true. It was not right and it was not best that they should accept his claims to the Messiahship blindly and without proof. It is always right to demand proof for a truth, but is possible they were hypercritical and demanded signs that were foolish and unreasonable. If so Jesus was right in rebuking them.

(To be continued.)

OUR FRIEND, THE ENEMY.

By Rabbi Samuel Weil.

The devil is not as black as he is painted. The struggle for existence may turn out to be what Mr. Drummond calls the villain of the drama of human development. In the lower stages of evolution the struggle for self predominates over the struggle for others. As we reach a higher plane it becomes evident, says he, that one of these processes must wane and the other must wax. Eventually, altruism must supersede egotism; universal cooperation take the place of competition. Evil may be, and indeed is, a necessary factor in the production of good. What a case can be made out thus for the poor devil! We need only spell his name without the first letter and reduce his malign personality to the conception of "evil" which the poet calls undeveloped good. Poets, it must be admitted, have not been very severe with "the adversary of God and man."

Adversary of God? How can Omnipotence have an adversary? Speaking of

poets, let us see how they give the devil his due. In the dramatic poem of Job

Satan is certainly not depicted as the

enemy of God; nay, God avails himself

of his services to try Job's character.

The word Satan means a hinderer, an

accuser, or, to say the worst, a tempter.

But temptation being a necessary factor in moral growth there is a work to be done by the tempter. Character

must be tested, and if this duty be as-

signed to the devil he is a necessary

personage in the drama. Granted that

he is a villain, but the villain is an es-

sential character in the drama. Now

notice how the ancient poet treats him,

utterly unlike he is treated in the

gloomy theology of Calvinism: "Now

there was a day when the sons of God

came to present themselves before the

Lord, and Satan came also among

them." (Job, i, 6.) The Lord addresses

him in consultation, as it were, about

the character of Job. A suggestion of

Satan meets the case exactly, for God

intends to try the pure gold of Job's

character in the furnace of affliction.

What else can we make out of the Di-

vine permission which looks like a

command: "Behold, all that he hath is

in thy power" (verse 12). In a second

interview the Lord again addresses Satan among the other sons of God, and certainly not as an enemy: "Hast thou considered my servant Job?" Yes, he had considered him terribly; but he wants permission to make still more mischief. The Lord, willing to satisfy the demands of the case, grants it: "Behold he is in thine hand; only spare his life." (ii, 6.) This prologue in heaven is the prototype of Goethe's "Faust," from which we shall quote presently to show the great modern poet's friendly disposition toward the poor devil. Is it not implied in these poems that antagonism is necessary in moral development? How could there be overcoming if there were no obstacles? "Conflict is the father of harmony," says the ancient adage. Conflict is involved in organic evolution. "To most persons," says A. R. Wallace, "Nature appears calm, orderly and peaceful. They see the birds singing in the trees, the insects hovering over the flowers, the squirrel climbing among the treetops, and all living things in the possession of health and vigor and in the enjoyment of a sunny existence. But they do not see and hardly ever think of the means by which this beauty and harmony and enjoyment is brought about. They do not see the constant and daily search after food, the failure to obtain which means weakness or death; the constant effort to escape enemies, the ever-recurring struggle against the forces of nature. This daily and hourly struggle, this incessant warfare is nevertheless the very means by which much of the beauty and harmony and enjoyment in nature is produced."

(Darwinism, p. 14.) The seer, A. J. Davis, says: "Justice is recognized by a perfect balance, a state of exact equilibrium. Place a stick across your finger. There is a point in that stick from which both ends will be precisely alike—each will weigh the same—and, as a consequence, the stick will rest exactly in balance, without the least motion. If the universe were constructed upon that principle, all throbbing hearts and the infinite powers would cease to move; not a heart would beat, not a brain would think, not a tide flow, not a bird sing, not a tree would grow, but inertia and death would be universal." ("Morning Lectures," p. 204.) The intuitive perception of this principle of antagonism characterizes both the ancient and the modern poems of Job and Faust. Indeed, Goethe goes so far as to make the devil say after his interview with the Lord:

"The ancient one I like sometimes to see,
And not to break with him am always
civil."

"Tis courteous in so great a Lord as he
To speak so kindly even to the devil."

It is plain that nothing is farther from the minds of the poets than the idea of Satan being the enemy of God. When the sons of God appear before the Lord he is one of them. The Lord himself, not he, opens the conversation which leads to Job's calamities, and Mephistopheles enjoys the favor of the Lord, who in parting says to him:

"Here, too, thou'rt free to act without control;

I never have cherished hate for such as thee.

Of all the spirits that deny

The scoffer is least wearisome to me.

Ever too prone is man activity to shirk;

In unconditional rest he fain would live;

Hence this companion purposely I give,

Who stirs, excites, and must, as devil,

work."

The same idea is again expressed by Mephistopheles himself, who on his first appearance to Faust, being asked: "Who, then, art thou?" answers:

"Part of that power which still

Produceth good, while ever scheming ill."

In another paper the foregoing reflections will be applied to nature's attitude toward man and to the "supernatural" mission of man to inaugurate the era of universal co-operation and human brotherhood.

Remain to your uncle in the country.

WHERE DID

An extraordinary report from W. "The Two Wor" ing last a fam houses half w. started by a the rooms at t discovered tha through one of they were tak another missi a second wind amount of co but it was m what was to night almost house has bee seen agency, and with sev force on have come fro and the police edge that the street is inha than average are a few w ship of the n and invisible jority; but, v the trouble, i tion of the Thursday aft on the wife o and found h of her daugh terrified that every other i been more or cessant wor first window afternoon at ing" continu ly 10 o'clock. lice were obt as much puz Tuesday mor by the same Wednesday i a stone thro dows gave i formance ha messenger w. Road Work message to t or six officers naeus street. every conce outside the t and then ba then, to the the puzzled heard in the lliceman, who there, actual through the This incident than any oth How the atta the rear to t prehension, b rectly opposit there was abe cealment. T scarcely a sq destruction. were wood ha the rooms are being burned niture inside t scatheless, cr brackets being stones. On W taking measu replacing the a stone struck the spot as plumber also venture, as di be mentioned side had a win in neither case serious. The most, strange tered of the t small back yar gable end of t body could find self, and at th aim upon the ble to conceive

WHERE DID THE STONES COME FROM?

An extraordinary occurrence is reported from West Hull, England, says "The Two Worlds." On Monday evening last a family living in one of the houses half way down the street was startled by a sudden crash in one of the rooms at the rear. They promptly discovered that a stone had been sent through one of the windows, and while they were taking stock of the damage another missile made its way through a second window. Of course a certain amount of consternation was caused, but it was mild in comparison with what was to follow. Since Monday night almost every window in the house has been smashed by some unseen agency, even in broad daylight, and with several members of the police force on watch. Where the stones have come from is a complete mystery, and the police have had to acknowledge that they are baffled. Linnaeus street is inhabited by persons of more than average intelligence, but there are a few who attribute the authorship of the mischief to a supernatural and invisible power. Not so the majority; but, whoever is responsible for the trouble, there is no doubt a solution of the mystery is difficult. On Thursday afternoon a reporter waited on the wife of the tenant of the house and found her in deep distress. One of her daughters had been so greatly terrified that she is now in bed ill, and every other member of the family has been more or less disturbed by the incessant worry. She stated that the first window was broken on Monday afternoon at 4 o'clock and the "smashing" continued at intervals until nearly 10 o'clock. The services of the police were obtained, but they were just as much puzzled as the household. On Tuesday more windows were broken by the same unseen hand, and on Wednesday morning, at half-past 1, a stone through one of the top windows gave the signal that the performance had again commenced. A messenger was sent to the Anlaby Road Workhouse, and a telephone message to the police resulted in five or six officers being dispatched to Linnaeus street. They were placed in every conceivable position inside and outside the house, but still every now and then bang went a window. And then, to the profound astonishment of the puzzled watchers, a crash was heard in the front passage, and a policeman, who happened to be standing there, actually saw the stone coming through the fanlight from the street. This incident caused more amazement than any other which had preceded it. How the attack was transferred from the rear to the front is beyond comprehension, because an officer was directly opposite the street door, and there was absolutely no place of concealment. The fact remains that scarcely a square of glass has escaped destruction. Where the windows once were wood has been nailed across, and the rooms are in darkness, and gas is being burned night and day. The furniture inside the room has not escaped scatheless, crockery, glass globes and brackets being destroyed by the flying stones. On Wednesday a glazier was taking measurements with a view of replacing the shattered windows, when a stone struck him and he fled from the spot as though bewitched. The plumber also met with a similar adventure, as did a policeman. It might be mentioned that the house on each side had a window or two broken, but in neither case has the mischief been serious. The house which suffered most, strange to say, is the best sheltered of the three. There is only a small back yard, and it runs up to the gable end of the avenue. Where anybody could find a place to secrete himself, and at the same time direct his aim upon the windows, it is impossible to conceive.

PROPHECY.

PREDICTIONS FOR 1897.

By Lizzie Kelly Hartman.

In fulfillment of the predictions for 1896 we have had "great electric storms and tornadoes," especially destructive at St. Louis; "great loss of life and property on the water," including the great tidal wave which dashed over Coney Island; "earthquakes in oriental countries," Japan and Persia; "three of the greatest railroad accidents, with great loss of life," the great wreck in Iowa, the collision of crowded excursion trains while racing near Atlantic City, N. J., and the fall of a passenger train a hundred feet through a bridge in Alabama; "great fire in New York, hundreds of families made homeless one night in December; "mine disasters" in California Pennsylvania and elsewhere; "great riots" in Cleveland; "much murder and suicide," even among millionaires; "commotion in the United States," about British ships, the petroleum tank steamer Wild Flower off coast of Ireland and the steamer Matahdi by gun powder on the coast of Africa; "a good Cuba and the presidential campaign;

In the summer: Excursion boat accident and many drowned; great loss of life on railroads and many deaths from excessive heat; great mine explosion, with loss of life; many shipwrecks, including two large vessels, one by explosion; great hurricane in the United States and tornado at sea.

In New York there will be many accidents and the fall of two large buildings.

A great fire in Chicago.

Rumors and dangers of war.

Much suicide.

Many deaths in high life.

Two great men will die by violence.

Two great rulers also will die by violence.

Spain will commit great excesses this year, cruelties and murders, but Cuba will gain independence after yet a great struggle.

Queen Victoria will have sickness and may pass out. When her time comes she will go suddenly.

Trouble in Ireland and in Turkey.

In America three marriages in high life.

Much "heresy" and contention among the clergy.

Three wonderful inventions will be produced and science make much progress.

Three prominent Spiritualists will pass to spirit life.

A TELESCOPIC VIEW OF '97.

Three earnest students of the occult, who are conducting their experiments privately, received the following prophecy at their last meeting, Dec. 31, 1896, time 10 p. m. A very strong force seemed to be present, and to concentrate on the brain of one who has from time to time, given out true prophecies in minor affairs. The guide turned to one member and said "I will take a telescope and look over into next year, and see what there is for you," but a higher, stronger influence came, and the guide but interpreted as best she could what was shown. A panorama of the year in a general way, '96, like a dark cloud with some few bright spots in it, but freighted with much human misery, rolled away toward the west. There had been some great discoveries, but more trial, troubles and distress to the inhabitants of the earth. The new year comes from the east as a larger brighter cloud, with some dark spots here and there, but with three bright stars shining above it. Three great discoveries that will be made within the year, so great that former things will seem dull, and tame beside them, even much greater than the X-ray, etc. One points up to the sky; it is something in connection with astromony; some instrument or some new way of using something to see the planets plainer with new discoveries on those we do see now, as well as to discern new worlds in space. The next goes down into the earth—is connected with minerals, new combinations, or a new something is gathered in a new way from the things already known by a sure and easy method. The third concerns humanity, and its soul. A means of proof to all, even the most ignorant, and skeptical, that this life is not all. Immortality will be materially proven to the satisfaction of so-called science, the unseen universe contains greater truth than earthly beings now know. There will be found a way to communicate from the unseen world of spirit, to the mortal at will, just as you may now send messages on your telegraph lines, instruments will be found that will be true and correct, humanity will take a long step upward in progress and all may know and realize the law of soul communion. There are wars and troubles now, in many parts of the earth, but there will not be much more bloodshed, most of the difficulties will be settled by arbitration, and the countries will be divided a little differently from what they are now, several new corners will be added to the map of the United States, one looks to the northwest, one to the southwest, one to the southeast—with one dimly outlined north or northeast. H. V. K.

Intuition is nature speaking direct to the soul, and unfolds itself to the exterior man through the brain.—In Higher Realms.



"two prominent politicians will die," they were Speaker Crisp of Georgia and Governor Russell of Massachusetts; "two large ships will be destroyed by explosions," these were two year for invention"—X-ray, etc.; "labor reform will make progress"—the money question came to be understood by six and a half million voters.

In these predictions in January, 1896, it was also said that three prominent Spiritualists will pass out. They did, and are Mrs. Emily Ruggles, Henry J. Newton and Dr. H. B. Storer.

Now the following predictions are given me by a spirit who calls himself "San Le La Hoosta," from Thibet, Asia:

Eighteen hundred and ninety-seven will be an eventful year. Many strikes and contentions between labor and capital, accompanied by violence.

Labor will gain great and just victories.

Great fluctuations in stocks. Many of the rich will lose their riches. Three great bank failures in the summer and other great business failures. In January trade will be poor. Great commotion in the United States and exciting times in congress.

February will be bad for railroad travel. April brings epidemics among school children; many deaths.

In the spring: Three great railroad accidents, one in the east, two in the west.

There will be considerable stir among the Spiritualists and a weeding out of deleterious elements.

The national association will prosper and will gain the addition of many progressive people.

Struggling mediums will be brought to the front and will receive more than usual encouragement, but the dishonest will go down.

Three large buildings or temples will be dedicated to the cause. Many mediums will be falsely accused and imprisoned, but liberal and just ideas will become disseminated, greatly to the gain of Spiritualism.

Let us begin the new year with love and sympathy for our fellow-mortals, aid our brother and sister mediums in their work and exercise renewed zeal in spreading the light, that others may identify themselves with this great cause of establishing universal happiness upon the earth.

823 Washington St., Boston, Mass.

The place that God has in the world, the mind has in man. He works upon matter and the man upon the body. There is nothing improper in endeavoring to ascend from whence we came.—Seneca.

My body is not mine; its parts are nothing to me; death is nothing to me, let it come when it will.—Arrian.



A Little Child With a Little Cold.

That's all!

What of it?

Little colds when neglected grow to large diseases and

Ayer's Cherry Pectoral
CURES COLDS.

CORRESPONDENCE

PHILADELPHIA, PA.—Mrs. A. M. Glading and E. W. Sprague speak here during February.

MARCELLUS, MICH.—Frank T. Ripley is engaged by the First Society of this city for February. Desires engagements for March and April.

SALEM, MASS.—Mr. Moses Hull preached here on Jan. 17th, delivering two discourses on Spiritualism. Imagine Moses in Salem two hundred years ago.

PITTSBURG, PA.—Mrs. A. Martin writes that Pittsburg has been having a glorious revival through the tests of Miss Maggie Gaule at the First Church of Spiritualism.

MASSEY, O.—Mr. and Mrs. G. W. Kates held meetings here under the auspices of the First N. S. and R. association on Jan. 11th and 17th, both giving excellent satisfaction.

CLEVELAND, O.—A course of Sunday evening lectures in Army and Navy hall began last Sunday and will continue to the end of May. Lyman C. Howe is the first speaker engaged.

CONCORD, N. H.—Dr. E. B. Craddock is actively engaged here waking up the Spiritualists to a sense of duty in opposing a medical monopoly law which is trying to foist itself into power.

FARMINGTON, WASH.—Startling manifestations have been taking place here recently through a fourteen-year-old girl medium, which has awakened the entire neighborhood to a realizing sense that Spiritualism is no myth.

BRAINERD, MINN.—Miner Britten writes that Amae Wheeler, materializing, trumpet and independent slate-writing medium, has been there, and given perfect satisfaction. He left there after his engagement for the Florida campmeeting.

BAY CITY, MICH.—Frank Rossman writes that Mrs. Augusta Ferris has been holding seances in that city to the great satisfaction of attendants. In a recent public seance some wonderful results were attained that astounded both friends and investigators.

ANDOVER, O.—About four months ago I lost my watch charm. I informed Mr. C. B. Nichols of this place as to the fact that I had lost something very valuable to me. He not only told me what it was, but that it was in the basement of my store. I found it exactly where he had located it.—David W. Bell.

LYNN, MASS.—At the Cadet Hall Association Mrs. Tillie Reynolds of Troy, N. Y., gave on Sunday, Jan. 24th, two very able and interesting addresses, also giving the best of satisfaction in the test seances which follow the lecture. Moses Hull will be with us during the month of March.—A. A. Averill, Secy.

SAN FRANCISCO, CAL.—Charles Anderson, a lad of 15, speaks at 997 Market street on Wednesday evenings. He is known as the boy orator of Spiritualism, and exhibits remarkable powers of logic for one so young. He seems inspired by minds far beyond his normal capacity, and will make a mark in the cause if he resumes his present modesty and spiritual efforts.

BROOKLYN, N. Y.—The Woman's Progressive Union are favored this month with the ministration of Mr. and Mrs. J. W. Kenyon, the former delivering eloquent addresses, the latter giving gratifying tests. Mr. H. D. Barrett, president N. S. A., was also present recently and spoke in the interest of the national association. He is the right man in the right place, and if Spiritualists generally will rally around him it will give him the respect of the world and consequently the cause.—Secy.

NELSONVILLE, O.—This little mining city, says a correspondent, has been much excited over Spiritualism recently. Two years ago a lady medium came here and started the ball rolling. Since then it has assumed noticeable dimensions, and most especially since Tony Star of Murray City has been here, holding phenomenal seances to prove what our first missionary told us about.

CINCINNATI, O.—Since the absence of Mrs. Pfuntner through illness, local mediums have served the Society of Universal Spiritual Culture. The past two Sundays Prof. J. Clegg Wright addressed appreciative audiences upon the subjects: "Natural Law," and "Phrenology as Related to Spiritualism." As his character readings were found interesting and instructive next Sunday night will be devoted to these.—E. B.

LYNN, MASS.—The friends that meet at 33 Summer street had good audiences last Sunday. At 2:30 we had musical selections by Misses Lena and Elsie Burns and Prof. C. L. Walker. Dr. Arthur Hodges delivered the lecture. At 7:30 Prof. C. L. Walker officiated and entertained the audience in his unique way.—Miss F. J. Abbott passed to the higher life Dec. 13th, aged 42 years, 9 months and 20 days.—T. H. B. James.

MILWAUKEE, WIS.—The annual election of officers of Unity Spiritual society was held at the Ethical building, 558 Jefferson street, Dec. 20, 1896, and the following were elected for the ensuing year: President, Mrs. Flora S. Jackson; first vice president, Dr. A. E. Wheeler; second vice president, Mrs. M. E. Tyler-Moulton; secretary, Mrs. Mary E. Van Horn; treasurer, Mrs. J. C. Bump. Meetings are held at the above hall every Sunday evening. George H. Brooks is serving the society for January and February. Mrs. Steelman Mitchell will be with us during March and April.—Secy.

MILWAUKEE, WIS.—The annual meeting of the First Spiritualist church for the election of officers was held Jan. 17th, with the following result: President, H. C. Nick; vice president, Wm. A. Goehrs; secretary, L. H. Reinel; treasurer, Mrs. M. A. Porter; trustees, T. Kingham, Wm. Tuttle, Mrs. C. Pfeiffer, Mrs. Jackson, Mrs. Jacobi. Mrs. Carrie A. Nick, who has served the church the past two years, has again been engaged for the next three months. A resolution of thanks was voted in favor of Mrs. Nick at the last meeting in consideration of past services.—L. H. Reinel, Secy.

CINCINNATI, O.—The following original letter tells its own tale: "I am ten years old and blessed with decorated lamp chimneys that come by unseen hands. It has been coming on ever since the second Saturday of November and has never missed a night. We put the lamp up stairs and come down and leave it there, where it will answer questions for almost anybody and decorate besides. It will crack like a pistol after a message has been received and anybody who wants to can get it. Anyone who wishes to can come and see himself. My mother's name is Mrs. Mary J. Karnes. Mine is Birdie Elizabeth Karnes, No. 3, Carter street, Stat. C, Columbia.

THE FLORIDA CAMP.

The campmeeting at Lake Helen begins Feb. 14th and terminates March 31st. Among the speakers reported as engaged are Prof. W. F. Peck, C. Fannie Allyn, Carrie H. Twing, Geo. P. Colby, W. W. Saturn and H. A. Budington. For particulars address the secretary at Lake Helen, Mrs. Emma J. Huff.

Look out for a brand new factor in connection with our crusade.

AN APPEAL TO THE N. S. A.

To the Editor.—A notice recently appeared to the effect that Mrs. Mary A. Babe, of Washington, D. C., had left a portion of her estate to the National Spiritualists Association. This bequest is not immediately available, and will not be for some months to come. It is, however, a precedent by which other Spiritualists may be guided. A complaint has been made for the past twenty years that the wealthy Spiritualists of America had no institutions to which they could make bequests. This statement was rendered obsolete by the incorporation the National Spiritualists Association some four years ago.

Mrs. Babe made no pretense to ostentatious display and ever sought to have her good deeds done so that one hand would not know what acts the other one performed. In going into spirit life she has builded better than she knew for she has not only benefitted her own soul in its upward progress but has led the way for others who are striving to find the light.

Each member of the board of trustees of the N. S. A. feel especially grateful to our arisen sister, and this letter is prompted by the honest desire to do simply justice to one who has built so wisely and so well as she. In the meantime, let the readers of these columns remember that this bequest is not available for twelve or fifteen months, hence the N. S. A. is more than ever in need of their active support and interest now. Some twenty people have joined the writer in his \$10.00 offering to the N. S. A. We want 980 others, or 80 others, or even 20 others to do the same thing. Now is the time to come forward and do your duty, friends and be worthy of the example that Sister Mary A. Babe has set you. Send all donations to Francis B. Woodbury, Secy. of the N. S. A., 600 Penna Ave. S. E., Washington, D. C.—Yours for the Truth,

H. D. BARRETT.

CHRISTIAN SCIENCE VS. HYPNOTISM.

Judge Hanna of Boston in a recent lecture at the Falmouth Street church says:

"There is a wide difference between hypnotism and mesmerism and Christian Science. In the former cases the operator acts with his own thought, which overcomes the thought of another, and thus compels him to do whatever the operator wills, whether it be good or evil. Even though the practitioner of hypnotism may use it in aiding the sick or relieving pain, it will be seen at once that its exercise is fraught with danger by the very fact that one under its influence may be impelled to the commission of wrong acts.

"Such things have, indeed, been done, but it is wholly unfair to attribute such abuses to Christian Science, or to commit them in its name. In the first place we declare that Christian Science healing means vastly more than the curing of bodily ills; it elevates spiritually as well.

"Then, too, according to the claims of Christian Science, the slightest departure from the highest rules of morality, commercial honesty and correct living in any sense of the word would be a violation of its principles and defeat its true end, for it inculcates the highest and best sense of Christianity. Any practice or conduct condemned of honest men is not Christian Science, no matter who may call it so.

The laborers who enrich the manufacturer inherit his wealth in spirit.—In Higher Realms.

Spiritualism is not only a fact, but a factor.

SOME ADVICE.

To the Editor: In an article written by Paul Avenel, Dec. 16, I find some thoughts which are puzzling, for example:

"The writer has witnessed so much of the suffering and disappointment resulting from misguided development—so much of the mental ruin attending investigation without chart or compass, that he is impelled to utter a cry of protest and warning for the benefit of those entering the psychic path. If wisely followed it is rich with the blessings of peace and knowledge; if injudiciously pursued it is a way of bitterness and thorns."

Will you tell me as a beginner how I can wisely follow the "psychic path?" What is the "injudicious way?" Also what reading would you advise for a beginner—especially where there are no lectures or seances?

I find your paper some help, but much is Greek to a beginner. The following is another clipping:

"The avoidance of obsession is a matter of self-study. He who knows his own soul will invite rather than reject obsession, knowing that they are unavoidable and only unpleasant as we lack self-knowledge."

Is not obsession dangerous to a beginner—to one who has not the self-knowledge herein implied? If unavoidable, what shall the neophyte do?—Anxious for Light.

Like all new sciences, Spiritualism has brought expressions into existence that seem a little strange to the new investigator, but they are not so far-fetched as to remain obscure very long. Study of the philosophy brings an understanding of the terms, though a definition of the words per se would not bring an understanding of the philosophy. Spiritualism must be understood through experience, and thus it is difficult to lay down a text for universal application. The Light of Truth is an open book for all. The novice must glean what he can until he is graduated up to that which is given for riper scholars. But we will endeavor to enlighten our enquirer, and perhaps others at the same time.

Psychic path is synonymous with heavenly way, a figure of speech for a life of morality, spirituality, or such as may be specially laid out by spirits for an individual—mostly done by impression as soon as that individual is ready for it; i. e., conscious that such is possible and willing to abide by these impressions.

The injudicious way is to mix materiality or carnality with spirituality. As soon as one touches the psychic path he must remain there, i. e., live in secret as he does in public; practice what he preaches and teach by example rather than precept.

Read anything that interests you. No one can gain a general knowledge of Spiritualism from any one author or paper or lecturer or medium. Then wind up with the book of self.

Through the latter a clearing up is obtained of all that has been read, and what is applicable to the student will be digested, assimilated and retained; the rest will vanish. Obsession is only dangerous to the hypocrite, the fraud, the deceiver or willful subject to temptation. Under other circumstances it is an aid to self-knowledge, especially when in communion with them through automatic writing, which is done by holding a pencil as in ordinary writing, withdrawing the will from the arm and awaiting results patiently.

Our sensations betoken our spiritual age or appearance. When we feel old we are old.—In Higher Realms.

TOBACCO WAS THE REAL CAUSE.

But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking SURF-QUIT, the popular antidote chewing gum remedy for Tobacco habit. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

THE MOON NO

Easy," in Lloyd F. R. A. S., me- ment:

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THE MOON NOT A SATELLITE TO THE EARTH.

In an article on "Astronomy Made Easy," in Lloyd's Weekly, W. T. Lynn, F. R. A. S., makes the following statement:

"The moon is not a satellite of the earth; that is, not in the sense in which the satellites of Jupiter and of the other large planets which possess such bodies are of their primaries.

"Should Jove's satellites, 'in yonder argent fields above,' be suddenly arrested in their onward progress, which causes them to circulate around the planet, and be surrendered to the unchecked influence of gravitation, they would fall to Jupiter. But should the moon be similarly arrested, it would fall to the sun—unless, of course, this process began when it was almost on the other side of the earth from the sun, so that in falling it was brought nearer and nearer to the earth, until the latter, from increased proximity, attracted her more than the sun.

"The law of gravity as established by Sir Isaac Newton *** is that bodies attract other bodies with a degree of force depending partly on the mass or quantity of matter which each contains, and partly upon the distance between the attracting and attracted bodies. The greater the amount of matter, the greater the force of attraction in the exact proportion of that amount; but this force becomes smaller at a greater distance in proportion to the square of that distance, being only a quarter at twice the distance, and so on.

"Now the mass of the sun is 332,000 times that of the earth. The mean distance of the sun from us is only 390 times that of the moon, the square of which is 152,100. It follows that the sun exerts a gravitating effect upon the moon more than double in amount than the earth has. The moon may be looked upon as so much a satellite of the earth as a companion planet to it, accompanying it in its annual journey around the sun, the two perturbing each other's motions, but the earth of course having by far the largest share of this because its mass or quantity of matter is 80 times that of the moon."

GOING TO INVESTIGATE.

The psychological section of the Medico-Legal society of New York has decided to take up the study of hypnosis under the following branches or subdivisions, viz:

"1. Mental suggestion, and especially of physicians, as to experiments in practice of hypnotic suggestion, or the therapeutic value of hypnosis.

"2. Experimental psychology.

"3. Telepathy.

"4. Clairvoyance.

"5. Facts within the domain of psychical research."

This is in addition to the question of a reconstruction of the penal laws so as to recognize hypnosis, as taken up by the same society some weeks ago.

It is intended to embrace in this inquiry a special study of apparitions and other claims of "respectable Modern Spiritualism," as the prospectus sets forth.

A SCIENTIST SPEAKS.

Professor Challis, the late Plumerian professor of astronomy at Cambridge, says of Spiritualism in a letter to The Clerical Journal of June, 1862, as follows:

"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources and from a vast number of witnesses. *** In short, the testimony has been so abundant and spontaneous that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

MAN DECLARED DEAD. □

REMARKABLE CASE OF SUSPENDED ANIMATION.

KNEW ALL BUT COULDN'T MOVE.

William Gray of Washington county, Ind., has just been snatched from the most horrible death the human mind can conceive of, says the Dispatch. Within a few moments of the time fixed for his burial, he sat up and quietly told the undertaker that his services would not be required. Had not the supposed corpse returned to life so suddenly another tragedy would have been added to the many laid at the door of our system of burial. Here is written by his own pen the first account of this remarkable experience:

"Before I begin to tell the details of how I came near being buried alive, only a few days ago, I would like to say that I am a plain man, without much education, so if you expect any fine description in my writing you will most likely be disappointed. I intend simply to describe, as nearly as I can, the horror of my feelings, and I have no doubt that the bare facts themselves will be sufficiently interesting without being dressed up by fine language. The frightful agony of mind I passed through will be enough, I am sure, to fit me for the task of describ-

pain was awful. I began to feel hot about the head, and could not remember things very well, and for two days I lay in some kind of a fever. The doctor came twice a day, but I grew worse, and one day toward the end of the month, the family gathered round my bedside, and I could see by their grieved faces that they thought I was going to die.

"There was no shock in the news. It seemed as if I had known for years that I was going to die, and then I felt my limbs growing colder and colder, and realized that the end was at hand. First the chill struck my feet and it extended up my limbs, and then from my finger tips to my body, until I felt as if an icy hand was just about to grip my heart, and that when that was done, I should be dead. My pain was gone, but in its place was a haunting dread that seemed to swell my veins until I thought that I should become a maniac before I died. So much agony of mind was crowded into that one short moment it seemed as if I could not contain it all. I felt the sweat rising on my brow.

"On the inside it felt as if every drop was of molten iron, and that as it reached the surface it was chilled by the cold hand of death. Nearer and nearer the cold approached my heart until it seemed as if I could measure the distance. I knew that in a second more all would be over, but in that second I lived a thousand life-

dead! 'He's dead!' until their echo throbbed on my brain like a beating trip hammer. That was the beginning of my second horror. I realized that I was dead, or at least I thought so. Then I began to wonder if I was really dead. It had occurred to me as strange that I did not see heaven or the other place. These thoughts gave me a momentary shock, but nothing to the horrors that followed. My reason gradually returned, and just as if someone had struck me a violent blow came the full realization, 'I am not dead—I am in a trance.'

"Then the weeping of those about my bedside was heard with redoubled force. It seemed as if they stayed there for days, and every tear they shed was only binding me firmer in my living tomb. My eyes saw everything that went on. I tried to move, to speak, to blink my eyes, but I was fixed, held down it seemed by a thousand grinning devils. Then I was alone, that is the people left the room. I could hear the tick of the clock, and counted the seconds flying by. Soon I was to be buried, and I felt convinced that no power I could summon would ever break the spell. My imagination led me down a million lanes, each one leading to the very verge of the hereafter, and I fancied that I was placed in a coffin and lowered into a tomb. There were a half dozen other coffins on shelves round the place.

"Suddenly the lid of my casket was raised and I realized that I could move. I rose from my coffin and finding myself entombed began to shout for help. No help came, and after a long siege of torture I began to go almost insane. I remember with clearness too horrible to dwell upon how I laughed and shrieked in my insanity.

"This frightful vision continued. The door of my room opening several grave looking men came in. I thought that they were the undertaker and his assistants. Almost as soon as they entered the room they began to measure me for a coffin. My blood seemed to be turned into burning oil, and my brain? Had I the power of a Longfellow I could not describe the feeling it contained. But the end was near. The people came into the room and talked for a few moments with the undertaker. In reality the undertaker had not yet arrived. Then, as if banished by a wizzard's hand all my torture fled. My life came back, and without the slightest feeling of pain or worry of mind I sat up and inquired what all the trouble was about. The wild shriek that came from the lips of the women folks, and their ghastly looks, will remain with me forever. I realized the horror of the situation.

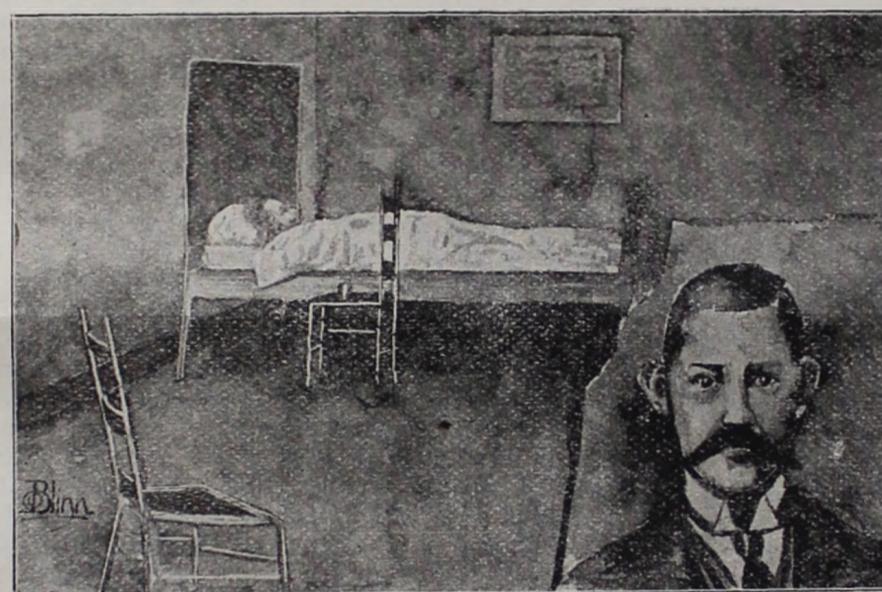
"The folks sent for Dr. Ellrod, and when he arrived I was sitting up, and have been for the past several days, though the memories of it all remain my constant companion.

"WILLIAM GRAY."

HYPNOTISM AND MURDER.

On May 5, 1894, in Sumner Co., Kansas, Thos. Patton was shot and killed by Thos. McDonald. McDonald admitted the deed but set up the defense that he was hypnotized by Anderson Gray to do so, and thus not responsible. McDonald was acquitted and Gray convicted. Since then Gray has been imprisoned and was under sentence of death for incitement to murder. But Governor Morril has just pardoned the man, thus showing his disapproval of indicting a murderer by proxy, as it were, and perhaps in the now generally prevailing belief that a moral man can not be hypnotized to commit murder, but a man capable of this must have the germ for murder in him, and thus culpable for the deed.

The more you know the less you are sure.



ing it all, for not for a moment has one detail left my mind; in fact, I suppose it is now implanted on my memory forever.

"When I died—for I was dead according to the doctor—there were present at my bedside the following people, all of Washington county, Ind.:

"MARY F. GRAY.

"JENNIE SHIELDS.

"MARY A. SHIELDS.

"ROBERT SHIELDS.

"WILLIAM BARTELL.

"JAMES BARTELL.

"All of these will swear to the truth of what I say, and so will the doctor, Dr. Ellrod of Henrysville, Clark county, for I am sure that the mind of every one present received a shock that will remain with them for a lifetime. Even now they all look at me, as if wondering whether I am really alive or am just a walking spirit, and if it was not all so dreadful I could laugh when I look back at the whole affair.

"I am a farmer, and was born in Washington county 44 years ago. I have been sickly several years. You must excuse me if I keep saying I died, for I am firmly convinced that I passed through the experience of death.

"I was taken ill last month, being seized with a kind of colic or cramps. At first I thought little of it, but after a day or two the pains grew so bad that I sent for Dr. Ellrod. He lives 10 miles away. I explained to him how I felt and he gave me some medicine, and it did me no good, and soon my

times. My boyhood days all swept before me, and a thousand details of my daily life long since forgotten passed before my mind. My young days spent at the plough, and the many hours I ran about the fields tugging at my mother's apron, as she led from the fold a sickly lamb or went to pass a cheery word with the haymakers; all this passed through my brain at lightning speed, and when all was over and the last second of my dream arrived I realized that I was just about to face my Creator. This was the only sense of relief I had. I had no fear, for the conviction of the goodness of the God on high was so firmly stamped on me that it was a reality.

"Throughout the long, strange scene I saw the people at my bedside. I watched their tears, and listened to their moans of grief with an acuteness that I had never felt before. It seemed as if I could not help hearing them, and my eyes were fixed with a rigidity that could not be described.

"Then the end came. With a clutch like that of a thousand cold steel vices my heart was grasped in the firm embrace of death and all was over.

"I say all was over, because this was the first moment's respite I had had, and it was not until some time after that I realized my situation, and the reaction set in. The first thing that then impressed me was that some one leaned over the bed and bursting into a fit of violent sobbing said: 'He's dead! He's dead!'

"Then a thousand voices seemed to take up the words, 'He's dead!' He's

THE OCCULT.

HISTORICAL.

FORTY-THREE YEARS OF SPIRITUALISM.

BY G. B. STEBBINS.

However firm may be our conviction that "through all things an upward tendency irresistably streams," we realize that this is not by a steady and monotonous flow. There are periods of rest and of activity, times of apparent retrogression, as though the tide recoiled to gather force for a stronger upward sweep along the shore. Sometimes waves of light and life sweep round the world with a pulsing thrill that stirs many souls. Spiritualism is to me, as to millions, one of these sweeping waves of celestial light. Modern Spiritualism it is fitly called, to distinguish it from that of earlier days, which runs through history and is an element in all the great world-religions. Forty-eight years ago this great movement began in this country; its central and unitive idea the reality and naturalness of the life beyond, and of personal immortality, the return and real presence of those released from terrestrial bodies and clad in celestial forms, with the faculties and powers which were theirs on earth refined and enlarged.

It is all in one inspired verse of Elizabeth Doten—

"The world has caught a quickening breath,
From heaven's eternal shore,
And souls triumphant over death
Return to earth once more."

Facts without number have given the proof positive of immortality, the blessed certainty of spirit return; "confirmation strong as holy writ" to millions in many lands. These facts have been, and still are, the despair of science.

The voice within which says: "Thou shalt never die," the soul's testimony to immortality spoken by seers and prophets of many ages, is thus held as verified by methods such as the thought of our age demands.

The sweep of this movement has been wide, stirring and uplifting thought with a swift and subtle influence, seldom, if ever, equalled in so short a time.

All things come in the fullness of time. The ripening world of matter and of mind bears its many fruits, each in their season. When the growing commerce of the world needed something more than the boat clinging timidly to the shore, the mariner's compass came and the wide seas are the highways of the nations. When slow time was a clog to the swift transmission of thought, the magnetic telegraph annihilated time and distance. When the development of man's spiritual nature made him more receptive to supernal influence, the spiritual telegraph came, in its fit time, to meet our need. To a rude barbarian the click of Morse's instrument is but a senseless clatter; to the inventor it was like the music of the spheres—to the waiting world a priceless benefaction.

So the tiny rap, the simple mode of spirit telegraphy, is only matter for ridicule or contempt to the bigoted and the blind, but it is the message from blessed immortals to the spiritual thinker and student, the means whereby we get such glimpses of a progressive immortality that we can say of an ascended friend as Lowell said of Channing—

"Thou art not idle; in thy higher sphere
Thy spirit bends itself to willing tasks,
And strength to perfect what it dreamed of
here."

Is all the crown and glory that it asks?"

MORE THAN FORTY YEARS AGO
I began to investigate this great subject, family relations and near friends

in Rochester, N. Y., being among the pioneers. I had no wish to be a Spiritualist, and little expectation that I should be, but resolved to be searching and critical, yet fairly open to the truth. Strange experiences startled me. I asked myself—am I confused by some weird glamour, or are these signs and wonders from the life beyond? In a few months proofs not to be honestly denied or explained away compelled belief and brought knowledge. I know that my friends have come to me from the life beyond.

Telepathy, mental expectation, unconscious cerebration, and this later sub-consciousness theory, failed me. I have tried them all. Sometimes they seemed to give a possible solution of the case, but soon would come something they could not reach, and they were given up as unequal to the task of invisible intelligences. No doubt the fine faculties of our inner life may account for some remarkable experiences, and this should not be forgotten or overlooked, but still the beautiful and inspiring truth that the grave is not "the bourne from whence no traveler returns," will stand, not weakened but made stronger by wise discrimination. To know of the life beyond we must know of the life within, which is akin to it.

In a farm house in western New York, on a pleasant summer afternoon, with only a few neighbors present, all save one unskilled as musicians, I rolled the piano to the side of a large room, its face to the wall, closed and locked it, keeping the key in my pocket; the curtains were drawn to exclude the bright light, and we all sat in a semi-circle around the instrument, with hands joined. I held the hand of the medium on one side, and that of the only pianist in the company on the other. We sat quietly, a familiar hymn was sung, and soon the piano took up its part, its fine tones keeping time and tune with the voices. A new hymn was sung and the music changed in accord. We waited in silence. Soon

sounds came as though invisible fingers were sweeping over the keys and cords to test their quality, and then followed varied melody, soft and sweet as the Aeolian harp and swelling to majestic power and grandeur. Familiar tunes were given, sometimes at our request, but most of the music was unknown and strange but wonderfully perfect. Faint strains of sweetest sound would be almost inaudible, seeming to float away and mingle with the soft rustle of leaves in the orchard just outside the windows, and then coming nearer, startling us by the roar of a tempest, the crash of falling trees, the groan of strained timbers and the sweep of the sounding sea as its waves rose and fell—all with such strength that it seemed as though the piano chords must break and its strong frame be shattered. Sometimes the keys were used, then they were untouched, and the cords swept with marvellous power and skill.

We had the noble strains of a grand march and then the uplifting harmony of sacred music. All the time the medium on one side and the only pianist present on the other sat quietly, my hands in theirs, and all others kept their places.

I asked the medium if she knew who the spirit musicians were and she replied, "Sometimes, but not always, and at times I see them clairvoyantly."

This lasted more than an hour, a season of delight and surprise, of tender feeling and ennobling inspiration.

Was all this unconsciously cerebrated or brought up from sub-consciousness?

If there be no spirit return a strange delusion has gone round the world, spreading but little among the ignorant and debased, but finding its victims mainly among the thoughtful and intelligent. Thousands of messages have come in many lands, often with the

names of those claiming their authorship. Has this claim always been unreal? Facts have been told to me, and to many others, of which I knew nothing, and of which all present were ignorant, yet these, by due inquiry, have been found true and their occurrence often distant in time and space. For all this I can see but one simple and direct cause—the presence of invisible persons from the life beyond.

This one fact from my experience is given to illustrate like experiences of others and to show the varied growth of these manifestations; which is the phenomenal history of Spiritualism. In discourses and books, and in journals (of which a hundred or more are published in different languages) may be found its ideas and its philosophy.

The simple rap opened the phenomena—simple yet wondrously stirring and effective. Then came alphabetic messages swiftly rapped out, automatic writing, trance speaking, independent voices, music in the air, piano and guitar music with no visible performer, moving and lifting of objects with no visible power, planchette levitation of persons, the gift of healing, materializations, spirit portraits and pictures, and writing in languages unknown to the penman. Spirit messages are sometimes expressions of heartfelt good will and joyful recognition, and sometimes they affect the fate of nations, as when Abraham Lincoln listened for an hour in a private room in the White House to the wise words, eloquently spoken through the lips of a simple and sincere young woman, all unconscious of what she said, and laid his hand on her head and reverently thanked her.

Nettie Colburn Maynard had given him weighty advice as to the strong and early issuance of his immortal Proclamation of Emancipation.

Helps have thus come to us for a more perfect psychology. How can anyone who is not clear as to whether souls build bodies or bodies souls, give us a satisfactory psychological treatise? Even Herbert Spencer fails. Ghosts and hobgoblins, fit to make "each particular hair stand on end," can no longer be called up by incantations. Fearful superstitions and lawless miracles are no more, but all comes under the divine order. The rule of mind carries us back to the Supreme Mind.

"A single will, a million deeds."

Science and religion are reconciled by a divine philosophy.

The cry of the waiting world was and is still: Give us assurance of immortality. Not to destroy, but to verify and emphasize the old proofs; not to stifle, but to awaken the voice within, which says: "Thou shalt never die."

Give us a living faith, rational and inspiring, and add to that faith knowledge. Old traditions fail. Materialism opens before us a black and and fathomless gulf. Give us light! To answer that cry has been the main work of Spiritualism, and the clear and inspiring reply has reached millions in many lands.

Investigators to day are apt to suppose that the phenomena of Spiritualism never had a thorough and critical sifting such as they wish for. Let us correct this error. I knew Dr. R. T. Hallock and Dr. Grey, both eminent physicians in New York, and their thorough methods were noteworthy. The careful testing devices of those eminent scientists, Professor Hare and Professor Mapes, give ample evidence of trained accuracy.

Holding the work of the scientists of large views and experience in due respect, we may rate as valueless that false "pride of science" which holds none but professional experts as competent investigators. I have attended seances with farmers and mechanics and womanly housekeepers, who were the peers of the best scientists and who showed a candor which the professional sometimes lacks.

The aim is to "prove all things, and hold fast only to that which is good." But let us bear in mind that we are not going over wild ground never surveyed. We may well appreciate and emulate the pioneer investigators. Fortune if we equal them in zeal and care and devotedness, more fortunate if we excel them.

Magnetism, clairvoyance and other psychic faculties had already awakened interest, and their interblending with influences of the higher life was understood by these pioneers; but their leading efforts centered on the solving of the great matter of spirit presence.

WERE THERE NO MISTAKES?

Certainly, as in all things human. They have been so much paraded and distorted that many have heard of nothing else. Measure any movement this way and you make it worse than valueless. Pick out all the rascals that have masqueraded under the garb of Methodism, for instance, keeping the knaves so near your eyes that no saints can be seen, and you make Methodists a set of knaves with a sprinkling of pious idiots. But you ignore John Wesley and Mary Fletcher and the spotless Bishop Simpson.

There are more persons in insane asylums in this country, made crazy by evangelical revivals, than by Spiritualism. Does that prove evangelism a school to fit graduates for Bedlam? To be fair we must count, not only the unbalanced temperaments, easily shattered, but the larger company of men and women who get truth from the best part of their creeds and elsewhere, and lead sane and useful lives. Sojourner Truth once said, when told of some crazy Spiritualist: "Dat kind don't have to go far to get dare." That covers the ground for all, of whatever name.

As a body Spiritualists compare well with the rest of mankind. Some are of the best of earth, to whom their experiences have been means of grace. There has been too much marvelling, an unwholesome stimulus that enervates but never uplifts.

There has been too much attributing of all phenomena to the spirit world, ignoring the wonders of our own psychic life and failing to discriminate between the work of the spirit within and of spirits above. There are some who talk of obsession by evil spirits, and of their own lack of power to resist, and so seek to avoid all responsibility for their meanness. In old times the monks exorcised fiends by "bell book and candle," and men wore amulets as safeguards against evil spirits. A pure heart and firm will are defenses sure as a strong fortress against evil powers or persons in this or any other world.

Fleeting fancies and vain imaginings have sometimes been honestly mistaken for heavenly messages, especially when the high aim of interior culture and development has been held as of small moment.

No great movement, however good, has been wholly without guile. The pretended or deceptive medium and the clergyman preaching what he does not believe are on the same low and immoral level. Heaven pity them and send them a better mind. Let them go their way. The tried and true we can honor. These errors of theory and practice have wrought harm to some, but many more have escaped or outgrown them, and gone on their upward way rejoicing.

Reincarnation, which has sincere believers, is a side issue. We can never be other than ourselves. To suppose that possible leads to confusion worse confounded.

"Elementals" and "astral shells" find no abiding place in Spiritualism. It has no fragmentary creations, but only the terrestrial and celestial body.

We should realize that, from its beginning, Spiritualism has recognized the equality of women in rights, duties

and responsibility has been almost great help to efforts for equal man's era" has stood or apprised at the great and kind and Spiritual an instinctive wealth at hood, a ready education, he gospel, in went, and a sacredness of the world's enlarging.

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and responsibilities. This recognition has been almost unanimous, and its great help to the wise and beneficent efforts for equal rights in this "woman's era" has not been fully understood or appreciated. The hour was ripe at the same time for these two great and kindred movements to begin, and Spiritualism opened its career with an instinctive perception of the intuitive wealth and fine insight of womanhood, a readiness for woman's higher education, her equality before law and gospel, in marriage or wherever she went, and a growing reverence for the sacredness of motherhood—all helping to a greater spiritual power in the world's enlarging thought.

Religion and science have gained, not by refusal to investigate, but by patient care and study and devoted enthusiasm in the discovery and application of truth. What truth has greater significance or is more needed, what facts open wider fields than immortality and spirit presence? If those who would serve mankind by being true teachers neglect this great matter too long the tide of thought will sweep them aside as driftwood.

Spiritualism has been a search for proofs of immortality and of spirit-return, palpable to the soul and the outer senses. It has awakened man to deeper self-knowledge. Psychical science seeks to know more of man's interior life, and psychic powers, and infinite relations. They interblend. They are hemispheres of one globe. Each supplements the other, and neither can supplant or ignore the other. The splendor of the light within opens and illuminates the pathway to the life beyond. Man is a microcosm: rock, earth, and all flora and fauna reach up into his corporeal frame; all subtle forces that hold and sway suns and stars pulse through him; all ideas of freedom, justice, immortality and the great truths that uplift and save this world of man and all worlds of men and angels, are in and of his spiritual being.

So made up and related man must have great wealth of innate and intuitive knowledge, and wide and wondrous power of discovery.

WILL SPIRIT MANIFESTATIONS LAST?

This question has often been asked. Spirit manifestations have ever been, and ever will be so long as the world and its human life endures. Dim and faint has been the recognition of their reality, but that recognition has gained greatly in the past forty years, and is to gain in the coming ages with the finer development of man's spiritual faculties and the clearer comprehension of his wide-reaching inner life and infinite relations.

"Man faces two worlds at once" has been well said, and the spirit-world teems with life human yet angelic, and more vital and strong than here. History is called sacred or profane by religionists of the old school, as though all human experience outside of churches and Bibles was evil continually, but the toil of pagan fathers and the tender care of pagan mothers, the spirit of love that sanctifies common life, is sacred, and to talk of profane history is to degrade and belittle man.

From Egypt and Judea, from India and China, from pagan Rome and Greece, from all lands and ages come the wondrous stories of spirit manifestations, now understood as natural and not miraculous. Myth and marvel magnify the facts no doubt, but myth starts from fact, and marvel is a haze with light behind it. The myths are dying, but the facts are growing more real; the mists roll away, but the light grows more steady and clear.

Souls enshrined in mortal bodies have always caught some heavenly radiance from souls with immortal bodies in the life beyond. Communion and manifestation must be unless the being

of man is changed and his inner life blotted out. They are inevitable in the nature of things, and therefore they have been, they are, and they are to be.

But the progress of man is not uniform. What rhythmic laws govern his course we know not. The ebb and flow of the great tide of life is too vast for us to see.

With spirit manifestations there have been, and may again be, seasons of quiet and of activity, but they never wholly cease, and they grow with our growth and strengthen with our spiritual strength. Doubtless the people in the life beyond, once our friends and co-workers here, have their seasons of special efforts to reach us and to stir and uplift our souls. Such a season has been the last forty years, and it lasts still. How long it shall last depends partly on us. If we "grieve the spirits" by indifference, by "the pride of science," by flippant trifling, or by blind credulity or skepticism, they may turn away and wait for a season. If we give them earnest welcome, with rational trust and reverent gladness they will draw near for a longer season and the world will be the better for it.

The Andes and Himalayas still stand and endure; we do not question their solid permanence. Ocean tides rise and fall and we never fear their failure. The soul of man is to outlive mountains and oceans, and spiritual laws endure forever; therefore, spirit manifestations will not fail. They point the way to a divine philosophy of life, to a "religion pure and undefiled," natural and free, with a depth of conviction and a sense of duty as strong as that of the old Puritan, but with a broad charity and an illuminated insight which come from the development of the light within and the communion of saints here and beyond.

Our literature has caught a quickened breath from Spiritualism. A golden light gleams from the pages of our best books. Our journals and magazines give psychic experiences more fairly and fully; the old contempt is changing to respect. The pulpit feels the stir of a deeper life. Dogmas fade and spiritual thought supplants them in our best sermons, and the best people, of whatever sect, welcome the change as from dead husks to the bread of life.

The supremacy of the soul over the body, and the healthful influence of high thinking, are illustrated under diverse names, and in ways wise or otherwise, but with a gain in wisdom. We breathe a new atmosphere. Of the influences which have clarified the air Spiritualism is the greatest in power and extent, its shades of meaning often brought out under different names, and singularly mixed sometimes with remnants of old beliefs. Its wise and devoted advocates may take courage in seeing how its influence goes far beyond those who bear its name.

It is an uplifting and modifying element in the world's advancing thought.

This great spiritual movement of the last half century still lives and gains, more in private thought and experience than in organized public work. Its errors will die, but its truths will endure.

What its future aspect or even its name may be we do not know, but its central idea—spirit presence and communion and manifestation—will conquer the world and uplift life to finer harmony.

Two lines of an old hymn read:

A charge to keep I have,

A God to glorify.

We might change a word and say:

A charge to keep I have,

A soul to glorify.

For thus only can we be true to our divine parentage. To know the inner life of man is to know his immortality and the being of God. The spiritual

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THE NOSE PSYCHICALLY CONSIDERED.

At Buffalo, N. Y., recently, Madame de Ovies, before the Society of Psychical Research, said on this subject:

"Wide nostrils with protruding cheeks indicate liberal thought and good lung power, but flat cheeks with tight or narrow nostrils show a narrow-minded person with a tendency to consumption; tight nostrils with protruding cheeks indicate bronchial trouble.

"Concentration belongs to the nose, as we develop will power we are able to control the breath. Senor de Ovies before the Albany Press club, suspended animation 38 minutes. Hindoos are buried in this condition for a month, the nostrils and ears are stopped with cotton, and the membrane of the tongue cut and tipped back to the epiglottis. They are restored in the same manner as a drowning person. Without a nose we would be lacking in a vehicle for the science of breath, which is life.

"No two noses on the same bush have the same odor, and out of 10,000 wines each has its individual odor. There is an odor of youth, old age, vice, purity and poverty. Poverty from inheritance can never be obliterated, scented baths and perfumes can not take from under the silk and lace the peculiar inherited odor. It is by the odor of aura that the psychic determines good and evil in men. A coincidence is a thing which very rarely happens. You may think or speak of a man and he shortly appears, this occurs every day and in every nation under the sun, so the occurrence, according to definition, could not be called a coincidence. The solution is that you have come into the aura, which always precedes you, of the person in question. It is by this aura that an Indian or a bloodhound is able to discover and follow a trail. A guilty child, if punished, exhales in crying, if innocent, inhales. Inspiration denotes grief, expiration happiness.

"The length of the nose should equal that of the forehead. It should depress slightly at the root, not expand or contract too much at the nostrils, and should be neither blunt nor sharp. A blunt nose denotes a pugnacious disposition, while a sharp one indicates that the owner is fond of gossip. A depression through the tip of the nose shows a noble ancestry with no mixture of blood. Look out for the woman with a hump on her nose, she is sure to be a scold.

"Tartary women used to break the noses of their children because they thought they were a detriment to their beauty.

"Napoleon always chose men for generals who had large noses. With few exceptions large nosed men have strong minds."

SPECIAL.

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FRANCIS B. WOODBURY

Mr. Woodbury is next to his president the most popularly known man in the spiritualistic ranks, being the secretary of the National Spiritualist Association. His headquarters are in Washington, D. C., at the N. S. A. building, 600 Penn ave, S. E.

"MURDER WILL OUT."

The account of the girl who dreamt out the secret of her father's crime, committed before she was born, in killing the cattle buyer for his money, we think will set some of the readers theorizing for an explanation. As there are various causes for similar dreams, so there are several possible explanations of this one, but we think the simplest and most rational one is that the young lady slept upon her father's bed or pillow or in his room, and read these psychometrically during sleep. Thus is again proved the trite old adage that murder will out. It can not be said now that the dead tell no tales; if they will not, even walls have both eyes and ears in more than one sense, and the viciously inclined should know that the humblest stone may a tale unfold more eloquent than the ablest criminal lawyer.

H. RICE.

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SUPERNORMAL PHENOMENA AND THE MORAL IDEA.

There is anxiety felt in certain quarters that the rabid school of rationalists will succeed in dissociating the moral idea from the deeply implanted conviction that in some way it is closely related to the invisible, imponderable, although intelligent powers of the universe; in other words, man's reliance on God and the supersensuous planes of life is to be broken up. These students observe effects, but in looking for causes they are being led astray. To be sure, as they argue, the present-day tendency is away from theological conceptions, ritualism and the various forms of posthumous government which in the past have been the cream of ecclesiastical thought. But it is a mistake to conclude from this that men no longer regard the potencies of the unseen world or reject the God idea as related to morality. The instinct, if it may be called that, which cognizes the supernormal in nature is coincident with the first glimmer of intellectual development. It is no less abounding today than in the past, but the conception of it is higher, hence the superstitious element is becoming eradicated.

Regarding the potency and verity of this deep-seated conviction, Professor Ritchie of Wellesley college, in an important paper printed in a late number of the "International Journal of Ethics," has the following to say:

"As to whether any great change in this direction will ever occur or not, whether the belief in the supernatural is fated to decline and ultimately to pass away, or whether it is a permanent part of our human endowment, or has such a justification and support in the real nature of the universe that as time goes on it will only be strengthened and deepened with the further growth and enlightenment of the human mind—this is a question of which the answer lies beyond the scope of the present paper. No observer of mankind, no student of history, can fail to see that this belief is very far-reaching and has great vitality. In our own day, and among the most cultured communities, and apart altogether from the direct results of religious teaching, we need only look at the prevalence of 'spiritualism,' the credit given by intelligent persons to stories of ghosts and apparitions, and the readiness with which many distinguished men of science and letters are ready to accept supernatural interpretations of any phenomena of which, as yet, no satisfactory natural explanations can be given, in order to be realized to what a deep and strong instinct supernaturalism appeals. To the earliest dawn of human life belonged the awakening of that instinct; we need not anticipate that it will disappear either suddenly or soon."

Had Prof. Ritchie used the word super-normal instead of super-natural in designating the source of phenomena,

there could be no criticism made on the above. The super-natural abounds only where ignorance and superstition abound. We are not dealing with these. We are dealing with facts, super-normal, perhaps, as related to our plane of consciousness in the ordinary, but not super-normal. The super-natural recedes and dissipates as knowledge advances. In the light of present research there is no place for the word super-normal. There is nothing that we can conceive of above or superior to nature.

However, Prof. Ritchie's ideas are to be commended to the rationalists who imagine that faith in these things is dying out.

VIVISECTION AS A CURATIVE AGENT FOR CRIME.

Criminologists who have long been studying the subject aver that criminals can be redeemed by surgery. That is to say, the brain of a criminal may be operated on and the seeds of crime, as it were, cut out with the scalpel. Prof. Benedict of Vienna is authority for the theory that there are fewer connected fissures in the brain of a criminal than in that of a person of probity. His conclusions are based on the study of deceased criminals' brains and comparing results with the brains of those whom he knew to be honest. Other eminent brain experts like Allen McLane Hamilton, William A. Hammond and William Gilman Thompson have proved, to their own satisfaction, at least, that thoughts, desires, feelings, impulses and actions are directed by the physical construction of the brain.

The study of crime causes and their cure, so far as these relate to cranial formation, is one of the foremost labors of the humanitarian. Interest in these subjects has been intensified by a surgical case in Brooklyn. Several such remarkable cases are known in Europe, but this is the first to receive attention from criminologists in this country. Briefly the facts are these: A man named William Nelson, a bookkeeper, aged 27, while returning late at night from his office in New York, was struck on the head by footpads. He was necessarily subjected to an operation in brain surgery, as his skull had been fractured. He survived, and regained his former health, but his common interests were changed and unstable, and he became a driveling imbecile and remained so for 11 years. Finally his skull was reopened and a fragment of bone and some foreign matter were removed from his brain. Nelson recovered both his reason and his speech immediately, but as time passed he developed criminal instincts, which ruined his home and finally landed him in prison. All his former life prior to the assault had been honorable, lovable and good. Now, according to the theory of these leading brain experts the conclusion is forced upon us that Nelson's criminal impulses were due to some alteration of his brain. When he regained his full normal reason the 11 years of his imbecility were a blank to him, and omitting that period, it would seem that either the original injury or the surgical operation, or both, had transformed him into a reasoning, plotting, cruel villain. It is upon the same theory that criminologists now propose by surgical operations to transform criminals into honorable persons. If Prof. Benedict is correct and criminals have fewer connected brain fissures than honest men, there is no reason why enough fissures might not be cut in the brain of a footpad to make a gentleman of him.

Brain experts are now agreed that the motor nerves of the criminal are invariably abnormal, and some of them are bold enough to point out the structural variation between the brain of a murderer and that of a common thief.

RATHER HARD ON THE BOY.

There is a boy in Broome county, N. Y., named William Hicks, seven years old, who declares that this is his fifth time on earth. The first was about the time the Romans invaded England. He was the son of a great chief and he wore skins of animals for clothing. He describes, with historical correctness, the appearance of the ships of the invaders, whom he took a part in trying to repel. He remembers a sharp pain, as an arrow pierced his breast, and then all was a blank until, hundreds of years later, he appeared again as the son of a cottager in London, when thatched cottages abounded in the world's metropolis. He describes the life of that period as it has been handed down to us and tells us of the horrors of the plague which swept London in the seventeenth century. He describes how the dead lay in piles on the street, tells of the dying agonies of his mother, of the disappearance of his father and concludes by telling of how oblivion came to him after a street fight, in which he was pierced by a sword.

The next memory he has is of living in Paris, the son of an English shoemaker. It was in the stormy period of the French revolution. His father was unmolested, but one night the son rescued a girl from ill treatment at the hands of some street ruffian. On the pretext that he was the defender of the aristocracy and an enemy of liberty he was arrested and sent next day with a cartload of other unfortunate to the guillotine. The knife descended, there was an instant of pain, then oblivion.

His fourth life opened in this land of the free as the son of a plantation overseer in the south. When 14 years old he went bathing with some companions. He was seized with cramps, he remembers giving a cry for help, then of going down, of the blood rushing to his brain, of strange noises in his ears, of brilliant lights which dazzled his eyes, and then again unconsciousness, oblivion, nirvana, until memory revived in him on the Broome county farm.

As an argument in favor of re-incarnation this appears to be conclusive, but there is no appearance about the toughness of the boy's experience with it. That much stands out, as Josh Billings would say, "a astounding fact."

WAS THE PLACE FITTING?

At Minoa, N. Y., a mock seance was held in the Methodist church—partly for the amusement of its attendants and partly to expose the fraudulent. The latter, of course, means how Christians counterfeit our mediums in order to steal a few dollars from the gullible, for no true Spiritualist ever thinks of imitating himself. He doesn't need to, for he has enough of the genuine. But when a Christian church gives itself up to such practices it looks as if exposing the genuine of their ownism doesn't draw any more. Do the members of this particular church prefer such exhibitions to hearing the gospel of Christ taught? It would be a queer anomaly in Spiritualism should its advocates give an exhibition of how unprincipled Spiritualists imitate Christian preachers. The parallel would be a fitting one. But Spiritualists have no time for such. They have truth enough to dispense without having to resort to such folly to attract its advocates to its houses of worship.

Another Richmond in the field! The Spirit Messenger, issued every Thursday at Springfield, Mo., by James R. Combs, editor, and C. M. Folsom, associate, greeted us last week. We trust its mission will be an endless one.

A pleasing surprise is in store for our readers through the new crusade.

OUR CRUSADE.

We can report progress in the matter of our crusade. The printer has already delivered his portion of the work, and we are busy mailing the documents to our readers.

We do not wish to begin with a few, but rather delay the attack until it can be made with a rush, and we trust our readers will be as prompt to continue the attack; for a harmonious action will aid the cause materially in that it will carry a psychological effect on its wing whose value can not be estimated. Be ready for the fray.

HERBERT SPENCER ON THE COMING SOCIAL SYSTEM.

Mr. Herbert Spencer, perhaps the most indefatigable philosophical worker of the century, has after nearly 40 years, finished his labors, and the world is now at liberty to pass upon the merits of his work. His last volume on sociology closes with a chapter on the prospects of the future. It is in all respects the most prophetic and far-reaching of all his dissertations on the subject of social science. The world ought to give ear when a man like Herbert Spencer casts a horoscope of the politico-social fabric, the disease of civilization. Voluntary industrial development, the wage system and free contract are, as he sees them, steadily disappearing, and in their place is being established a state "in which no man can do what he likes, but every man must do what he is told." The conduct of lawmakers and their impotency in resisting the demands of classes besieging them for laws favoring their interests, the wastes of public funds, increase of taxation, extravagances of national and local spending bodies, all these are the great sign which, to Mr. Spencer, points to a time when "the brain-worker will find that there are no places left save in one or other public department; while the handworker will find that there are none to employ him save public officials."

How far these conditions confront the people of this nation requires but little observation to determine. The gradual loss of freedom, the narrowing down of opportunity to use the resources of nature and the fruits of toil can befall only a people who are, in the proportion that these conditions exist, declining from the ideal of free choice and diversity of objects and pursuits. We can not interpret Mr. Spencer's strictures as indicative of co-operative socialism. He is defining a social system the base line of which is the power of wealth and the rulers of it exercising their functions by virtue of their wealth, the toiler therein without choice and wholly dependent upon his master.

GILES B. STEBBINS.

Mr. Stebbins, whose picture adorns the first page this week, is an old worker in the field, a profound lecturer, and withal, a good writer, as will be seen by his articles in this and other issues of the Light of Truth. Mr. Stebbins hardly needs any commendation from us. He is too well known for that. Only we would add that with us all Spiritualists send him a good wish as an inspiration and aid to a continuance in the good work for a while longer.

Good morning! Whom did you see during the week that you know to be Spiritualists? If you know their names and addresses send them to us on a postal, and we will send them a sample copy of The Light of Truth.

Something never before tried is connected with the new crusade contemplated by the Light of Truth.

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AGE AND SPIRITUALITY.

"At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and said, Verily, I say, except ye be converted and become as little children, ye can not enter the kingdom of heaven."—Matt. xvii. 1-3.

There lies a deep and solemn meaning in this entire quotation; yea, and a beautiful one when the analogy is considered in detail; for what is more beautiful or sublime as a symbol than an innocent child?

Men are accorded a second childhood by nature, but this is not what is herein meant. Second childhood is but a physical attainment or result. The weakest may still be the basest. But age is a means to the end. It allays the physical passions and permits the mental or moral to unfold in the interim. But intense indulgence in worldly affairs, selfishness, prejudice or pride generate forces that require as much time to reverse as it required to create them, and many years are often needed to unfold the moral status that makes the soul ripe for heaven. Mere conversion to a creed will not do it. It needs the conversion of selfishness into love, prejudice into forgiveness, pride into sweet humility or amiability as the model child manifests it, and to become as little children in that respect is far from imbecility or decrepit old age. The man illuminated with love or spirituality is not old by any means. His influence is potent, his mind is clear, his thoughts are soothing, his company is agreeable, and we love his genial spirit. Such a one is likened unto a child as Jesus intimated, and for him are the "gates ajar."

The recent storm and cold called forth a proclamation from the mayor of Chicago—the first of its kind in 25 years—appealing to all citizens who have the means to contribute at once money and supplies to prevent the starvation and freezing of unfortunate thousands. In Cleveland it was estimated that 5,000 people were in absolute destitution. Pitiful stories of want and privation flooded the newspapers from all parts of the country. In Omaha over 1,000 families are being provided for by the authorities. All the police stations in Chicago were thrown open to the homeless and every one of them was crowded with refugees from the freezing air. Many were frozen and many were starved to death. What a picture of surpassing horror is this!

Elder Short, in an address at the Wheeling (W. Va.) opera house, said: "Hypnotism is a phase of Spiritualism, which, in turn, is witchcraft; and sure the devil is the father and the prime mover of the works of all such darkness."

Eastern Virginia can boast of a similar genius in the shape of Rev. Jasper, who is equal to Elder Short in originality, if not in eloquence, but may go him one better on a subject that both know something about.

Charlotte Bronte says: "Life appears to me too short to be spent nursing animosity or registering wrongs. We are, and must be, one and all, burdened with faults in this world; but the time will come when, I trust, we shall put them off in putting off our corruptible bodies; when debasement and sin will fall from us with this cumbrous frame of flesh, and only the spark will remain—the impalpable principle of life and thought, pure as when it left the Creator to inspire the creature; whence it came, it will return, perhaps to pass through gradations of glory."

Politics in its pure state is patriotism, but perverted it becomes partizanship.—In Higher Realms.

KILLED, BUT WILL NOT DIE.

Every four or five years Spiritualism is exposed, exploded, annihilated—absolutely and eternally. But strange to say it never remains so. In fact, these exposures or press executions always add fresh fuel to the desire for investigation, and add to the number of investigators, because every such exposure calls it to the attention of some who have not yet heard of Spiritualism in a way as to excite their interest.

Forbidden fruit is the sweetest, and denunciation of a fact advertises it all the more, and incites the longing of people to know of it, even if believing it to be fraud, as reported. And stranger still, all the exposures never make a believer or advocate. If anything, it rouses his conviction to combativeness, because he knows that Spiritualism is true despite the frauds committed in its name. And strangers to Spiritualism, seeing it so often exposed, become interested to the investigating pitch, with the usual result: entrapped by the truth and enlisted as a defender.

Every four or five years, therefore, we have been enjoying a revival of new converts, made by such an exposure or conviction; and even the latest is beginning to bear fruit to judge by the many letters we are receiving from strangers to the cause, asking for information concerning Spiritualism.

Yes, the world is once more ripe for spiritual truth, and if our neighbors do not hasten and get a little of it into their pulpits Spiritualism will capture all the spiritually hungry and leave their church pastors to seek another occupation.

Spiritualism is Christianity revived, or what is was at its inception—a pure natural religion as it appeals to the soul, free from creedal bondage or superstition, and proven by its phenomena as Christianity was ere it became worldly and unspiritual in fundamentals.

Let the exposures go on. If they contain fraud they will prove a good riddance for the cause, and if not, a good advertisement. "Truth, though crushed to earth, will rise again," and all the more so, when it concerns a religious or spiritual truth.

Spiritualism would never have made the enormous strides it has in the last ten years—having nearly doubled in membership—had it not been for its ignorant persecutors or its ridiculous opposition. People who deny a truth simply because they are ignorant of its claims are on a par with priestridden imbeciles, and a laughing stock to intelligent and liberal minded people generally. Thus Spiritualists need not give themselves much concern about opposition or ridicule, knowing that the truth is on their side, and that he who laughs last laughs best.

The Free Thought Magazine for January is largely devoted to obituary notices of the late Samuel P. Putnam and May L. Collins. Mr. Putnam's most intimate friends, Messrs. George E. Macdonald, Thaddeus B. Wakeman and Dr. E. B. Foote will each furnish an obituary notice of Mr. Putnam. Josephine K. Henry, the special friend and admirer of Miss Collins, will furnish a most graphic, interesting and touching notice of Miss Collins. A dozen of the editorial pages will furnish the most authentic life sketch of Mr. Putnam that has ever been written, and also the latest revelations relating to the tragical death of these persons. Fine likenesses of these parties will appear. There will be a number of other articles by the ablest free thought writers of this country. The price of the magazine is 15 cents, and can be had of the publisher at Chicago, Ills.

Look out for the new crusade.

HOW SHALL WE DEAL WITH THIS KIND OF ROBBERY.

There has just come to light the denouement of a remarkable case of suspended or obsessed mentality.

Lewis Wyckoff disappeared from his home in Sandusky, O., a year ago, leaving a young bride and many friends who could never account for his strange action. He was assistant superintendent of the Metropolitan Life Insurance company, his domestic relations were of a pleasant and harmonious nature. He was a well known and highly respected young man; his wedding having been among the social events of the season and attended by persons from all parts of Ohio.

Mr. Wyckoff was last seen purchasing a railroad ticket to Chicago. Then all trace of him was lost. It was ascertained by a thorough search that he had gone to Chicago and had left that city but where he was destined nobody knew. From that time on nothing was heard of him, his wife removed to Chicago, and grief-stricken, has continued to live there. When Wyckoff disappeared the whole police machinery of the state was set in motion to find him. An inspection of the books in the insurance company's office showed his accounts to be correct to a cent. It was known that he had quite a sum of money on his person and the general opinion was arrived at that he had been foully dealt with, and probably the crime would remain a mystery for years, if it ever became divulged.

This was the state of affairs when, on the 21st ult., it was learned in Chicago that Mr. Wyckoff was in Florence, Colo., known there as M. M. Starr, and the facts concerning his mysterious disappearance also came to light.

Some years ago, it appears, Mr. Wyckoff sustained a fall which injured his brain, producing mental aphasia. When he left Sandusky he was suffering from a temporary clouded intellect. Somewhere in the west, finding that he could recall nothing of his past, not even his name, he took the name of Maxwell Starr.

After living for some months in the little town of Florence, in Colorado, he became possessed of a feeling that he was playing a part instead of living the life which he believed he should live. He knew of course that he was not Maxwell Starr, but he did not know who he really was or how he came to be among strangers in a strange land. He experienced a yearning for the home which he felt he must have had somewhere before he arrived at Florence. His mind, however, was so complete a blank that memory failed utterly to assist him in the slightest degree in establishing his identity or locating his relatives or friends.

At last, impelled by an uncontrollable desire to find out who he was and where, if anywhere, his home was located, he made a confidant of the mayor of Florence and invoked his aid to straighten out the tangled thread of his life. The result was that after some weeks of thorough and systematic inquiry Maxwell Starr of Nowhere was identified as Louis Herbert Wyckoff of Sandusky, O.

The grief-stricken bride of the missing man had in the meantime given up all hope of ever seeing him again. Her father telegraphed her that he would meet her and go on toward Florence, and it is supposed that the father, daughter and the latter's long-missing husband will meet somewhere between Chicago and Florence and return to Sandusky.

Dispatches from Florence quoted Wyckoff—or Maxwell Starr, as he was known there—as saying:

"Previous to July 23, 1896, my life is a blank. I don't even know my own name. On said date I arrived at Ramsey, Ills., on the Cloverleaf railroad.

ICURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

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from the east. I was dressed in a suit of black and the cut of coat was a cutaway. I had nothing about my person by which to identify myself, with the exception of a silk (white) handkerchief, with the initial "W" in the corner."

MEN MAKE TIMES AS THEY VOTE.

Governments, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them are ruined too. Wherefore governments rather depend upon men than, men upon governments. Let men be good, and the government cannot be bad; if it be ill, they will cure it. But if men be bad let the government be never so good, they will endeavor to warp and spoil it to their turn.....That therefore which makes a good constitution, must keep it, viz.: men of wisdom and virtue, qualities, that because they descend not with worldly inheritances, must be carefully promulgated by a virtuous education of youth; for which after ages will owe more to the care and prudence of founders, and the successive magistracy, than to their parents, for their private patrimonies.

—William Penn.

It is not the amount of matter which a paper brings that counts, but the kind. The Light of Truth prefers quality to quantity in its weekly menu to its readers. Thus its compactness and consequent variety.

The Psychic World;

OR,

Experiences After Death of the Human Body.

A PSYCHOLOGICAL NOVEL BY THE AUTHOR OF "HIGHER REALMS."

CHAPTER VII.

A SEANCE WITH A TEST.

The day succeeding the early morning garden scene was principally devoted to attending Robert in the practice of his new mediumship.

When a man begins the study of self in connection with such practice, as my charge did, he touches on nature's law and has many questions to ask.

Robert learned more of himself, and consequently of Spiritualism, after his first day's tuition than many do in twenty years.

Spiritualism is a law, not a creed, and natural law can only be studied through man as a microcosm of the original.

At the evening's seance, therefore the thought exchange was of a higher order, and resulted in a number of teachings that were noteworthy.

The subject of mediumship brought forth the fact that, though Robert was more of a student than a medium, and Cousey more of a medium than a student, the combination made a good battery for spirit work.

But I was not the only spirit at this seance. Fairy Belle, having learned of it in the morning, and not having a seance at her own house, put in an appearance accompanied by Dennis and the actress, to give the latter, as she said, a little practical instruction in communicating at home circles.

Of course, this made quite a force centre around our mediums, and before we knew it, a number of undeveloped spirits had been attracted to see, or learn, or interfere, according to circumstances.

We admitted several on request. They simply gave their names, answered a few questions and departed again, having been comforted by the magnetic bath obtained in their passage between us and the mediums.

One, as he passed in, threw out an irritating influence. I knew that that indicated selfishness or opposition, and followed him with my mind-force—a sort of omnipresent power by which we can note minor facts at a distance without betraying our presence to lower spirits or even the most sensitive mediums.

This spirit tried to control Cousey, but was repelled, as if struck by an electric current. He was apparently accustomed to these repulses, for he simply smiled, and passed over to Robert. He placed his hand on that of the medium and wrote a name. I saw at once that it was an assumed one, for it spelled "Napoleon."

"Ah," said Robert gleefully, "here is the great Bonaparte, we are surely chosen instruments for a high mission!"

"Bonaparte, Bonaparte—Napoleon. Surely, we are blessed," chimed in Mother Latimer.

"Yes, yes," said Mr. Latimer looking cheerfully at Robert and nodding his head, "Napoleon—great general—great statesman—ask him to take a seat."

We all thought that Robert's vanity had been tickled by the great name, and

were somewhat apprehensive of the results, but Mr. Latimer's mixture of deference and embarrassment, terminating as it did, was too much for us. That one step from the sublime to the ridiculous touched our humor all around with its natural effects. Our little medium, of course, got the whole volume poured into her, and laughed outright.



Mr. Latimer looked from Robert to her, then Robert again, and finally stammered: "But May, remember, the great Napoleon is present."

"More likely a tramp," blurted out Cousey in midst of her laughter.

"What—you don't mean—ah—ah—that Napoleon is a tramp?" asked Mr. Latimer still more confused.

"No—not Napoleon, uncle," replied Cousey, "but this spirit."

"But, suppose it was he—would he not go away offended?" asked Mr. Latimer.

"It's not he—be assured of that," answered Cousey, "he's a mocker—trying to fool Robert. I felt a spirit trying to control me just before that name was written. It irritated me so that I repulsed him, and I suppose he tried elsewhere. Even now I feel like censoring rather than inviting the control present, and that feeling is my guide. Spirits cannot deceive me on sensations; nor can they hide them. There is one thing a spirit cannot imitate, and that is to throw out a calm and happy influence without being a member of those spheres. The opposite influences are a disturbed feeling, or one of irritability. The first betrays arrogance, the second selfishness. This spirit present is one on a selfish mission, because I feel irritated by thinking of him, or by centering my consciousness on Robert's hand. Ask him to be honest and give his true name."

As Robert hesitated, Cousey said determinedly: "Now give your own name if you consider yourself a gentleman."

The spirit wrote: "Forgive me—my name is Whetstone. I was opposed to Spiritualism in earth life and now the force of habit haunts me against my will. I tried to prove by argument that Spiritualists were deceived and deceivers, and all the time I was being deceived by my own reasonings. I began it through mere love of opposition, but this ripened into prejudice as I had to meet the rebuffs that naturally arose from those who knew the truth. Now I find that this force of habit is a force in fact—a thing of life within me

tions when off my guard. This outer force is stronger than the inner when alone. Only when surrounded as I am by believers it is temporarily allayed, and permits my higher consciousness to act. I was selfish to uphold my dogma without investigating first, and that selfishness now makes me despised and naturally repulsed by those whom I mostly opposed—the mediums. I told untruths about them which now reflect themselves through my aura, makes me tell untruths against my desires. I thank you for permitting me to write. Good night."

The message was read and commented on at length, proving a good lesson for future guidance. I had psychometrized my man correctly. So did Cousey. Had she not been such an acute sensitive this "Napoleon" might have done incalculable damage before I could have dislodged him, and from which no lesson could be learned.

Guides often permit their charges to be temporarily obsessed or controlled to teach them a kink in their character—to give them an object lesson to make it understood or believed. To simply tell a medium he has vanity would have no effect. It must be proved to him by a like attraction—a temptation that will awaken him to a realization of his weakness or evil. But some mediums are so strong in their evil that they are constantly obsessed—physically and mentally—and are often guided by their obsessors, contrary to the wishes of higher influences. Some are controlled or obsessed alternately and are often at sea as to their true status and who their real guides are.

I did not wish my charge to get into any such dilemma, fearing it might discourage him in the further development of his mediumship; attribute it all to one of the many theories that materialists have conjured up—such as unconscious cerebration, auto-suggestion, subliminal consciousness or self-hypnotization—and then recant as an excuse to return to his old passion. I was desirous of making him a firm believer before allowing undeveloped spirits to play upon his credulity or vanity.

In midst of these reflections another spirit pressed forward. His graceful figure expressed intellectual culture, though the stiffness with which he carried it excited a strange curiosity in me. A closer scrutiny showed me that he was blind, but he reached the medium without trouble—either being attracted or led there.

Upon controlling Robert he wrote the name of a prominent politician. Robert announced the name. Mr. Latimer remarked: "Why, he is one of those who were mixed up in that great scheme to buy up congress on the canal question."

When the latter had finished speaking the spirit began to move Robert's hand and wrote:

"Yes—I am one of those. I tried to blind the people to the truth, but inherited blindness instead. I reaped what I sowed. An interior voice speaks to me and guides me, but I cannot enjoy the light of day. My eyes seem filled with a cloud. I am often led to those who feel an incentive to do wrong in order to inspire them to the contrary. It gives me relief. After every such effort I feel the pressure waning. I must undo my own evil by preventing others from committing similar wrongs. My presence here enables me to see temporarily, because I am in control of a medium. But for that I would not write. Yet if I do not tell the truth, my sight dims, even through a medium. But I must face my shame for the enjoyment of seeing something. Do not condemn me. I am already sufficiently condemned by nature's verdict."

As this message was read I noticed that only over the spirit's eyes was the



aura thick and dark, otherwise he was free, though he did not throw out any light rays, as did Fairy Bell and others present. I concluded that the only sin this spirit had to atone for was that he had used his intellectual or spiritual sight for selfish purposes and thereby darkened it.

The next spirit who craved permission to communicate was a woman. She was of middle age, had a red face, and seemed to be in a rage about something.

She gave her name as Antoinette De Graw, a very inappropriate name, as I thought, for the general make-up of the individual. A more commonplace, I imagined, would suit this one, as a more sentimental or euphoniously-sounding one would suit many over here who had very ordinary names.

However, as already said, names are nothing; thoughts tell. I wondered if she would tell anything startling.

She did. Her name was enough to startle old man Latimer so that he threw himself with such force backward into his chair as to break its spinal column, and both landing on the floor.

"Why, father, what's the matter?" cried Lulu, Robert's sister, jumping up to help him. But the old man was up again, and in an instant was in place again on another chair. With his eyes fixed on Robert's hand, and then pointing to it, he said: "Tell that spirit to hold on a minute. I know her. She was our washerwoman when I was a boy. She was French and her husband Irish. His name was McGrath, but they pronounced it Magraw, and when he died she took off the Ma and put De before it, thus Frenchified it to fit her maiden name Antonette. 'Is that you Mrs. De Graw?'

The pencil wrote "Yes" through Robert's hand.

Just then Cousey said: "I see a middle-aged woman with a red face, stout built, and looks as if she is scolding."

"That's she—that's she," said Mr. Latimer excitedly. "Great test, great test; must write that up for the Light of Truth."

"But don't mention my name as the medium," interposed Cousey; "I don't want my friends in Heathersfield to know that I am getting such tests. They'll run the house down for seances. Put it on Robert. He got the name, the best part of the test."

"No, no, no," said Robert, "leave mine out too. I haven't time to sit for the public."

"That's just the trouble," said Mr. Latimer emphatically, "all you best mediums refuse to sit for your friends. The public mediums can't do it all. You private mediums should convince your friends, and then if they want more tests let them patronize the profession and keep that alive too. But what has our old washerwoman got to say?"

Just then Robert's hand began to move and it wrote:

"I'm not your old washerwoman any more, Mr. Latimer."

As she stopped at that Robert read it to his father.

"Ha, ha, ha," laughed Mr. Latimer, just like her—still scolding. I never knew her to do otherwise. Gone to heaven scolding, eh?"

"Heaven?" Mrs. De Graw replied in

writing, place, about it, Father gatory, way I c Since t ven wi That's ven ye piece c for him make l can sa tleman getting Gabrie rection me eit him n and I' he get only n ring t him g when see w Now, gotten

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writing. "Heaven? There's no such place, and never was. They lied to me about it. I left all my hard earnings to Father Takeall to pray me out of purgatory, and I had to get out the best way I could on my own hook after all. Since then I've been hunting for heaven with its fixing and can't find it. That's twenty-five years ago. No heaven yet. Want to give that priest a piece of my mind. I'm just watching for him to come over here. If I don't make him believe he got into hell, you can say Antoinette De Graw is no gentleman. I've got my eye on him. He's getting old and scaly and I'll be the Gabriel that's going to blow his resurrection horn. He can't slip away from me either, for I can lay my hand on him now, whether asleep or awake, and I'll be the first to grab him when he gets out of that old body. I'm his only guardian angel that he's beginning to see and pray to, and I'll make him get on his knees and stay there when I get him over here. Then we'll see who'll pray him out of purgatory. Now, there. Am glad you haven't forgotten me, Mr. Latimer. Good night."

The control relinquished after this was written, and the seance was brought to a close—the last message causing the most comment among the sitters.

Shortly after this the happy household had retired and quietude reigned supreme.

(To be continued.)

A NEW SYSTEM OF TELEGRAPHY.

ONE OF THE PROPHECIES ABOUT TO BE FULFILLED.

An invention which promises to be of the greatest practical value in the world of telegraphy has received its first public announcement at the hands of Mr. W. H. Preece the telegraphic expert of the London postoffice. During the course of a lecture on "Telegraphy Without Wires," recently delivered in London, Mr. Preece introduced to the audience a young Italian, a Mr. Marconi, who, he said, had recently come to him with a system of telegraphy without wires "which depended, not on electro-magnetic but on electrostatic effects—that is to say, on electric waves of a much higher rate of vibration, not less than 250,000,000 a second; that is, Hertzian waves." These vibrations were projected through space in straight lines, and, like light, were capable of reflection and refraction, and, indeed, they exhibited all the phenomena which characterized light.

Telegraphing without wires was, of course, no new idea. Mr. Preece stated that in 1884 operators at the telephone exchange, London, were able from sounds heard to read messages that were in transit from London to Bradford by the telegraph wires. The post-office wires were underground and the telephone wires above ground, and careful experiment showed that this fact accounted for the telegraphic messages to Bradford being read by the telephone company. In 1893 telegrams were transmitted a distance of three miles across the Bristol channel by induction, and during a break in the cable connecting the island of Mull with the mainland communication was established by means of parallel wires as follows: On the mainland an insulated wire was laid along the ground, earthed in a running stream at one end, the other end being in the sea. Skirting the coast of the island was an overhead wire suited to the purpose. In the course of four days 156 messages were dispatched.

The invention of young Marconi solved the problem on entirely different principles. The postoffice officials had used it successfully on the roof of the general postoffice, and then made a successful test on Salisbury plain at a distance of three-quarters of a mile. The great difference between the Mar-

coni and the inductive methods of wireless telegraphy was that the former did away entirely with the wires at each end. Vibrations were set up by one apparatus and received by the other.

The apparatus shown at the lecture consisted of two plain boxes which were placed at opposite ends of the hall. The current was set in motion in one box, and immediately a bell was rung in the other. Mr. Preece said that the British postoffice authorities had decided to spare no expense in experimenting with the apparatus, and one of the first trials would be from Penarth to an island in the English channel.

If the experiments were successful it would be of inestimable value to shipping, for it would provide another easy way of communicating with lightships and lighthouses. To take an instance: Since last year they had had a cable with the Fastnet light (the first light seen by Atlantic voyagers), but in the early part of this year it broke down, and they had never been able yet to land on the rock in order to repair it. But there was a possibility beyond this of enabling ships as they came near dangerous rocks and shallows to receive an intimation of the fact by means of these electric waves. Neither day nor night made any difference, fog or rain or snow would not interfere with them, and if the invention was what he believed it to be our mariners would have been given a new sense and a new friend which would make navigation infinitely easier and safer than it now was.—*Scientific American.*



EDITH E. R. NICKLESS.

Mrs. Nickless is a worthy worker in our field, and serves as a lecturer and organizer. Her influence is genial and she is always a welcome guest among her acquaintances.

NATURE'S MEDICAL DIPLOMA.

A natural healer is one who diagnoses diseases through a sympathetic sense of the evil in his own body, thus being able to locate the seat of the trouble without speculation. As a rule such also sense intuitively—and often by taste—the remedies needed as a curative. Such doctors do not need a diploma; they are already graduated. The others are as yet only practitioners—experimenters on human ills.

A REMARKABLE REMEDY.

Standard Pharmaceutical Co., Detroit

Mich.:

Gentlemen—For more than twenty years I have been troubled with dyspepsia, and after trying numerous remedies without benefit, found prompt and am confident permanent relief by the use of "DIGESTOS."

I take great pleasure in saying this, hoping that others may be benefitted by them. Yours very truly,

M. J. WHITNEY.

Write to this firm, MENTION THIS PAPER, and receive free a sample of this remarkable remedy.

Understanding is limited to conditions.—*In Higher Realms.*

YOUNG GIRLS.

Their Conduct and Health Often Mystifies Their Mothers.

Young girls often feel and consequently act, very strangely.

They shed tears without apparent cause, are restless, nervous, and at times almost hysterical.

They seem self-



absorbed, and heedless of things going on around them. Sometimes they complain of pain in lower parts of body, flushes of heat in head, cold feet, etc.

Young girls are not free from incipient womb troubles.

Mothers should see to it that Lydia E. Pinkham's Vegetable Compound is promptly taken; all druggists have it. The girl will speedily be "herself again," and a probable danger be averted. Any information on this subject, or regarding all female ailments, will be cheerfully given free by Mrs. Pinkham, at Lynn, Mass. Write her

Grocers will refund \$1.00 each time this LYRE fails to make Soap.



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To succeed in life one should know themselves, what is to be and what to do. Send me a page of your own writing, your date and month and year born in, name and address, with \$1.00, and I will by Psychometric force, reveal to you knowledge that you desire to know. MRS. DR. H. WYANT, 617 Erie St., Toledo, O.

FITS EPILEPSY, Etc., permanently cured. Treatise, testimonials and Remedy for trial FREE. Established 26 years. DR. J. K. ROSS, Station M., Chicago, Illinois.

Tidings from Over the River

Or "Spirit Experience in the World Beyond," by Spirit Wm. Barron. This story makes an 80 page closely printed book, and will afford a hundred-fold that amount of satisfaction to read it. It carries an influence with it that is soul-elevating, which a perusal will explain. Price 15c. For sale at this office.

DESCRIPTIVE MENTALITY

Of the Head, Face, and Hand. By Prof Holmes Whittier Merton. A concise and practical method of learning to read the character, habits, and capacities of the mental faculties from their definite signs in the head, face, and hand. Illustrated. In its treatment of Palmistry there are 18 full pages of drawings. All persons, by comparing their own hands with the drawings, can see at once their own nature and destiny as portrayed by these signs, lines, and meanings that are present in their hands. 176 large pages. Price 50 cents.

Life and Healing.

A segment of Spiritomancy, by same author; an interesting book on the method of keeping well by the study of the causes. 25 cents.

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What Is It—No. 1, by Wm. Andrew, an essay on Law, Force, Attraction, Temperature, etc. cents. For sale at this office.

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And two 2-cent stamps. Enclose lock of hair silver or money order. Address H. INGRAM LINDSAY, P. O. Box 2320, Boston, Mass.

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MRS. JENNIE CROSSE, 25 years a Public Medium. Life reading \$1.00, six questions 52 cents. Send date of birth. Satisfaction given or money refunded. Address 40 Union St., Lewiston, Maine.

EASY LESSONS IN SPIRITUAL SCIENCE. Especially for the young. Lycums, etc. Address the author, MYRA F. PAIN, Ballston, N. Y.

Hanover, Pa., April 1, 1896.

Acme Cycle Co., Elkhart, Ind.:

Dear Sirs:—Enclosed find \$—, for which please send me by mail one set of cones for rear wheel of the Acme bought from you March 1st, '95. I do not need them to replace others at present, but want to have them on hand. Return balance in 2c stamps or check. My Acme traveled 6,370 miles in '95. Repairs cost me 50 cents.

Yours truly,

G. H. REINHARDT.

Acme Cycle Co., Elkhart, Ind.:

Gentlemen:—I am more than pleased to say that the Acme Road Racer which I got from you last August is a dandy, as I rode over roads yesterday which tested the wheel for the great weight it carried, 183 pounds, and as I am a practical wheel repairer and a rider and a judge, I will say I have never seen its equal for style or finish. Respectfully yours,

JOHN FLICKINGER.



ABBIE A. WATKINS.

Mrs. Watkins is what the world terms a dear good soul. She is a medium who strikes out for truth in more ways than one. She handles secular subjects as well as those pertaining strictly to the spiritual, and is true to herself in every respect. She is one of those who is living in advance of her age.

The World of Psychics and Liberal Thought

Carl Sextus, the eminent hypnotist, who studied medicine in Denmark for three years and who investigated trance phenomena ten years in Europe and has pursued the same object for eight years in this country, has the following to say concerning the danger of living persons being buried: "I know all the alleged tests of death and have witnessed their failure. They prove nothing positively. Action or non-action of the pupil of the eye proves nothing. There are classes of epileptic trance where the pupil is dilated and is not visibly impressed by the presence of light, simply because the disease prevents the brain from performing its normal functions. The temperature proves nothing, for I have known bodies in which life afterward manifested itself to be as cold as ice, and have even known spots, exactly like those that appear in decomposition, to show themselves all over the body. The common test of the absence of the appearance of moisture on a mirror held over the mouth has been disproved time and time again. Then there is the rigidity much talked about, but it proves nothing, for I know it to be a condition that frequently follows a hypnotic trance, and it often occurs in cases of epilepsy. So I might go on through the list, but they are all alike—calculated to mislead and to cause the burial of living persons, who must often suffer the torture of ten thousand deaths."

The will of the late Daniel R. Holmes of Elgin, Ills., gives \$1,000 to the Elgin Spiritualist society, provided it gets \$500 additional for the erection of a temple. One hundred dollars a year is set apart for the society to aid in paying lecturers.

We are attempting to modify and ameliorate conditions. The cause of human suffering lies deeper than conditions. Charity can not touch it. To remove the suffering that calls for charity we must deal with the cause that produces suffering. The true course of civilization is along the lines of the natural laws of mind, and its true condition is the supremacy of the higher psychic force over the lower—the moral sentiments over the animal propensities.—E. J. Schellhous.

We learn that there is a new cult in Washington, D. C. It is known as the Psychosocial Society, and has been founded, so the dispatches tell us, "by a noble Russian lady, Eugenie Beste," by name.

The quiet village of Plainview, Minn., was thrown into a fever of excitement a short time ago by the news that the house of Dr. C. H. Robinson had been burglarized and all of his silverware stolen. In the village is a house owned by Mrs. Sarah Gibbs, widow, now residing at Elgin, six miles from Plainview. Mrs. Gibbs' residence at the latter place has been closed for some time, but its contents remain just as they were when her husband passed away many years ago. Soon after the burglary of Dr. Robinson's home Mrs. Gibbs had a dream in which her husband appeared to her and informed her that their old home in Plainview had been broken into and its contents much disturbed. This made such an impression on her that she insisted on sending to Plainview and having her home examined. On entering the messengers found the furniture much disturbed, and on making a closer examination they found Dr. Robinson's silverware concealed in the bureau and stand drawers in the vacant house. It is believed that the thieves considered this vacant residence a safe place in which to hide their plunder until a good opportunity came to remove it.

Will some of our "subliminal self" friends kindly explain this case?

Tony Starr of Murray City has also been stirring up the people of Lancaster, O., with his wonderful manifestations. Many converts to Spiritualism are reported. The spirits communicate by means of the trumpet.

Thomas Powers, a Philadelphia lineman in the service of the Bell Telephone company, dreamed on the night of Jan. 21st that he would have a fall the next day. His dream impressed him so forcibly that he was half inclined to stay at home the next day, but finally decided to go. During the day he was ordered to repair the wires near the Frankford Arsenal. Powers started to climb a pole and when twenty-five feet from the ground touched a telephone wire that was crossed with an electric light wire. The shock felled him to the ground, where he lay limp and lifeless for a few moments, when he regained partial consciousness and tried to get up. It was found, however, that his right leg was hurt, his face injured, and there was a severe burn on one side. He was taken to a hospital for treatment. His dream was of the preognition type and ought to have been heeded.

Charles Anderson, a boy of 15, residing in a small town in Washington, is exhibiting the trance phase of speaking in San Francisco. Anderson's schooling amounts to three years. When lecturing his language and manners are those of a philosopher and teacher, and many of his hearers pronounce his discourses deep and learned dissertations, and yet ordinarily his conversation is below the mediocre, and he can scarcely read. He can not foretell his topic, but after the trance and its delivery he is able to remember a little of his discourse.

St. Louis has a case of degeneracy that is puzzling the doctors. Bernard McCarthy is the man's name. A long growth of sandy, curly hair is rapidly covering his entire body, and his skin is growing darker. Three weeks ago he felt an itching of the skin on his chest. He noticed a stripe of dark-bronze color across his chest. The spot gradually spread and has now covered his entire body, even the soles of his feet and the scalp on his head, and is growing darker. His health is otherwise good. The whites of his eyes have changed from their natural color to a dark hue, like that of an ape. McCarthy is 50 years old, is married and has 12 children. He has lived in St. Louis 21 years.

More than five hundred people suffering from all sorts of ailments swarmed in on Schrader, the healer, in one day, at Bridgeport, Conn.

Richfield Center, O., has a first class hallucination case. Seventeen families are said to be affected and some of the people are at the verge of death. The symptoms in all cases are similar. Several of those afflicted claim that they are being constantly pursued by black cats, which snarl at them. Cattle, horses, sheep and swine are also said to be victims. The hallucination is very likely due to bad sanitation.

RIPANS TABULES

Mrs. E. A. Meyer of No. 2131 Morgan street, St. Louis, Mo., writes: "I have been suffering for years with indigestion, and about six months ago I was told by a friend to try Ripans Tabules. I went to the Olympic drug store and got them there. I used them as directed, and have not been troubled with indigestion since. Have never been as well as I am at present since I was 14 years of age. I will never hesitate to recommend them to any one suffering as I had been. I think I would be dead before this if it was not for Ripans Tabules."

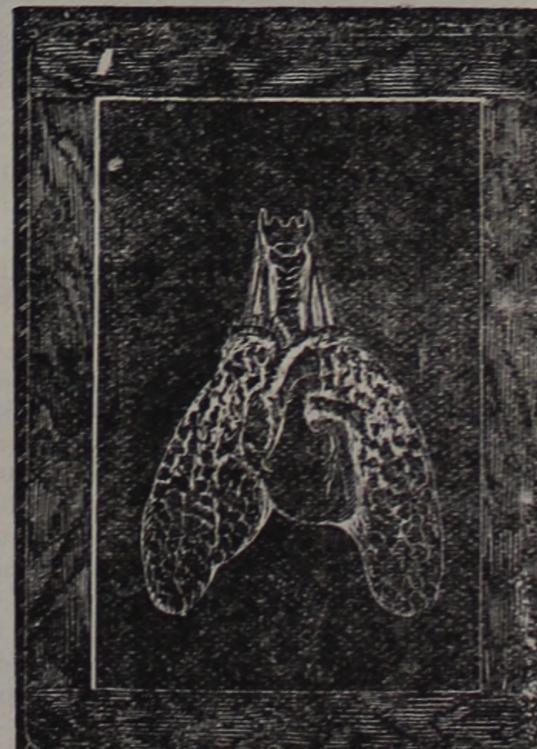
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OLD MELODIES SPIRITUALIZED.

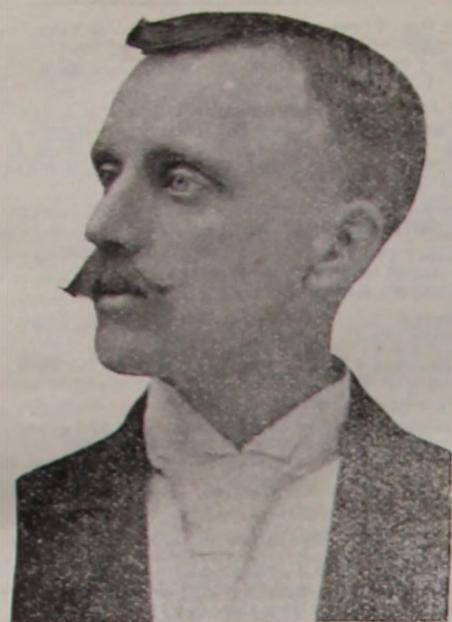
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Three phases of spirit return to people outside of our belief, are described in Spirit Visitation, air, Oft in the Still Night. The plaintive sorrow of Massa's in the Cold, Cold Ground is reversed. The Lost are Found to a swelling outburst of joy. The beauty of Nearer my God to Thee is fully revealed to the enlightened mind in the substitution of the word Soul for God, and the deep meaning Rocked in the Cradle of the Deep is evolved in an invocation for spirit communion. The Young Wife to her Dying Husband has realistic pathos in the air of Jeannette and Jeannot, while the triumph of the dying Spiritualist is illustrated in the Death Song to the air of O Susannah and the Funeral Hymn to that of L-wellyn's Bride. The invocation to Sweet Marie brings out its beauty as never before known. A wonderful effect will be found in the third and closing lines of the verses, Peace a Savior, air, The Last Rose of Summer. Effective beyond description in Reaping and Sowing, air. After the Ball, Old John Brown in Emulate the Noble and the Good, has an entirely new rendering which receives universal endorsement. Nature's cry for the consolations of our gospel is in Mother to Child, air, Suane River, Sweet and telling the joy of All will Know, air, Old Black Joe. One can almost see the forms come and go in Materialization, air, Where the Roses ne'er shall Wither. In Gifts of the Spirit, air, The Old Oaken Bucket, are described or mentioned nearly every possible phase of spirit phenomena. A description of the Trumpet Seance is to the air of Pilgrim and Stranger, and The Independent voice to The Old Arm Chair. O the joy and content of the voyager down life's stream in The Shining Shore, to the air of Carry me Back to Ole Virginny! Soul Stains as a solo will electrify an audience anywhere, air, Uncle Ned. The inventions of the nineteenth century in their relation to the phenomenal forces is illustrated in The Electric Age, air, Tramp, Tramp, Tramp. The bicycle and hydrocycle are used to illustrate Spirit Locomotion, air, The Harp that Once on Tara's Walls. The Spirit's Return to her loved one is more than pathetic in its vain effort to obtain recognition, air, Annie Laurie, I Dreamed I Dwell in Marble Halls has for its subject, A Babe was I. When Mother Died, Clap audience is to the air, Sing Again that Sweet Refrain, The Home of the Soul, air, My Old Kentucky Home, Universality of Spiritualism, air, The Sidewalks of New York, State Writing, air, The Ingleside, and Forerunner of Life's Good is the title of the song fitted to Lily Dale, etc., etc. These are some of the subjects treated, with the airs adapted to each.

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H. W. BOOZER,
GRAND RAPIDS, MICH.



DE LOSS WOOD

Mr. Wood is an up-to-date and busy journalist of Danielson, Conn., though not too busy to accept engagements for the spiritual rostrum. He is a young man yet, and full of vigor and vitality for the cause.

PSYCHICS.

A dealer in moist goods at Reading, Pa., hit upon the scheme of having his patrons guess at the number of seeds in a pumpkin. The fruit of the cornfield was not to be cut until Dec. 26, and then the person who guessed the correct number or nearest to it was to receive the contents of the box. Many of the patrons of the house put a number of guesses in the box, each costing 5 cents, and when the box was opened there was \$6.65 in it. Some of the guesses ran up to thousands, one as high as 6,000, and some as low as 234. When the pumpkin was cut on Saturday evening in the presence of a large crowd and the seeds taken out, there were just 264 in it. Thomas Rambo, the veteran blacksmith, residing at 18 South Second street, was the nearest guesser, his number being 263, and he took the contents of the box.

Mr. Rambo had other guesses in the box lower than the winning one, but several nights before the cutting of the pumpkin he had a dream in which he saw five men counting the seeds in the same pumpkin and overhead them say 263 would win. The next morning he went to the saloon and placed that number in the box.

The legislature of New Hampshire elected an advanced Unitarian minister as chaplain the other day, an unheard-of thing. A Congregational minister was a prominent factor in his election. Twenty-one thousand dollars have been paid for legislative supplications in that state since 1870.

A Philadelphia woman brought her son to see a hypnotic professor. The boy ate nothing but meat and bread and his mother wanted a desire for vegetables implanted in his mind. The boy was willing to be hypnotized, but said it would do no good—he could not be forced to eat vegetables. In a deep stage of hypnosis he could not be induced to eat vegetables and when the hypnotist insisted too strongly the boy was thrown into his waking state. Afterward when the boy had been reasoned with before being thrown into the sleep he was finally made to eat the vegetables when under the control of the hypnotist.

It appears from the above that an acquiescence beforehand on the part of the subject is essential to the success of the hypnotic power.

The wraith of a Chinaman named Wah Lee is said to infest the jail at Sioux City, Ia.

Images of women are said to appear on the windows of a house at Pittsford, Mich., but on investigation no one can be found. The house is a deserted one.

"In dire distress and suffering the most agonizing pains, I talked with God," said Mrs. Luverna V. Comer, and then she started for Chicago, where she has become the apostle of a new cult for healing. All her pains have left her, and she purposes devoting her life to teaching and practicing the great truth of the Almighty.

Rev. John Ellenby has started a new faith at F.ckens, S. C., and many adherents are being made. A prominent feature is belief in miracles and immersion in water upon confession of each sin. This will insure a clean community at any rate.

Mount Eden, Cal., has a haunted barn. Three strolling minstrels sleeping there were ordered into the road by a spectral woman. They not only obeyed but left the town.

A single block 285 feet wide by 625 feet long, bounded by Avenue A, Fourth street, First avenue and Fifth street, New York city, contains a population of 8,160 individuals.

The Minnesota State Spiritualist association will hold a midwinter convention in Minneapolis, beginning Feb. 19th and closing Feb. 21st.

It is believed that Countess Wachtmeister will be Madam Blavatsky's successor sooner or later.

John Kern, one of the oldest residents of Wilkesbarre, Pa., turned to his wife on the afternoon of Jan. 21st and remarked: "Old lady, I don't believe I'm going to live very long." Scarcely had he spoken when he sank into a chair and expired.

Clairvoyance is from the French compound, clair, clear—and voyant—seeing. It signifies the power of clear seeing, a spiritual sight faculty, and is possessed by every one in a greater or less degree.

John Pouske of Bridgeport, Conn., became enraged at the perversity of some rabbits he owned and chopped off the head of one of them with an axe. The act was done in the presence of his wife, who was pregnant, and who became quite unnerved at the sight. On Jan. 15th she gave birth to a boy baby whose face is essentially that of a rabbit, otherwise he is perfectly formed. The moral of this is obvious.

HYPNOTIZED.

George Servantie, a little boy living at Neuilly, in France, disappeared from his home one day last month, and for a week the efforts of his parents and the police to find him were without effect. Then he returned home, apparently of his own accord, but where he had been as yet remains a mystery, on which only dubious light is thrown by letters that have been written to the *Journal d'Instruction* by somebody who signs herself "L. D." In these epistles the writer says she stole the boy because she alone knew how to love him, and regrets the fact that by an accident he escaped from her. She defies the authorities to discover her identity or place of residence from questioning the little boy, who will, she declares, tell them nothing, because she hypnotized him. This seems to be the case, for, though George bears the marks of cruel beatings inflicted upon him during his absence, he refuses to say a word about his adventures, and asserts that he remembers nothing about them.

Ninety-seven per cent. of the retail grocers in the United States sell ENAMELINE.

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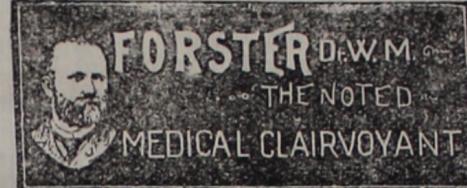
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The Pacific Coast Spiritualist of December 23, 1883, says of Dr. Forster:

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Voice of the People.

RE-INCARNATION.

"And lo! creation widens in man's view."

Editor Light of Truth: The theory of re-incarnation is agitating and creating a desire among many to know something regarding it. Many associate it with that of the Theosophists, but upon inquiry we find there are many interpretations of this theory among the brightest minds within our Spiritualistic ranks, and it is their interpretation we desire to learn.

We have had the subject handled with ridicule in the past—I would now ask the present management to allow the subject to be presented by some of its able advocates. Paul Avenel tells us that both he and P. F. DeGournay are believers in re-incarnations; judging by their past writings, they will be able to give us an intelligent understanding of the subject. A gentleman speaking upon this subject who is in a position to know said to me: "I do not see why our Spiritualist papers fight shy of that subject. I can not conceive why the American mind should object to consider a teaching accepted by every country in Europe and South America, who, in the aggregate, are far more numerous than the Spiritualists of the United States."

I am one of the many who would like to learn something regarding this and broach the subject whenever the opportunity offers, I have yet met no one upon a low plane of intellectual or spiritual unfoldment who has accepted these teachings.

Those who have tell us the acceptance is a matter of soul growth, for they appeal to and only find response from man's inmost soul. When some of us remember how we in our ignorance ridiculed the idea of spirit return—dare we without careful thought and study reject a theory so stupendous as that of reincarnation, especially if advanced and advocated by our brightest minds? Because our minds can not grasp a truth—shall we deny it. Let us wait until we grow more; let us learn a lesson by our past attitude toward Spiritualism.

Was there ever a grand truth or invention presented to man that did not meet with ridicule from the masses? Only intellects towering above those upon the lower planes and in the valleys perceived the light of a dawning truth. We are all climbing the mountains of knowledge, will you therefore, Mr. Editor, allow some of the dawning light of a (to us) new truth to be reflected upon us from those who have ascended to the summits? Hoping this request may be granted in the near future I am sincerely,

MRS. E. BACHMAN.

[We admit this because there is a demand for it. Whether such is indicative of truth or not cuts no figure here. The Light of Truth is an arena for all shades of opinion or thoughts concerning the occult or spiritual, minus the controversial spirit that sometimes animates fanatics for or against a subject. A soul hunting for light is not aggressive; and such finds the truth sooner or later—often contrary to his or her expectations or notions. But when stoppages are made to cavil about a thing, anything but the truth will be found. We are simply presenting what the world is at present in search of. We will follow it, and tell our readers how, when and where it has been successful or has failed. We have no space for a preliminary campaign on any subject, whether true or not. Time reveals the truth or falsity of all fads, theories or opinions, and the Light of Truth will be on guard to reveal it.—Ed.]

A CASE OF PERSECUTION.

To the Editor: As justice demands a hearing, but seldom gets it, I deem it a duty to make explanation in the interests of Spiritualism and the liberty-loving public who read The Light of Truth. The smoke of the M. D.'s gun has cleared away, the world moves and the stars shine on the grave robbers' trust while honest folk sleep in peace.

Mrs. Clemens and myself were called to David Climer's at his request to help save their daughter Flora, who was in the last stages of consumption, contracted nearly a year ago. Mrs. Clemens has been censured and paraded through the public press as a great criminal, who had committed a grave crime against the peace and dignity of the state by simply being with the family when this young woman passed away. She was there at the earnest solicitation of the parents and the patient herself. Many times the latter had said to Mrs. C., "If you will come and stay with me I know I can get well," when it was impossible for her to survive. She has now passed on where medical laws have no effect. The spirit had scarcely left its tenement of clay when the mongrel medical board of the state took the case under advisement. They ordered the coroner (who, by the way, is a barber) from Chillicothe out to Mr. Climer's to investigate a case of death by consumption of a year's standing. The functionary came to Londonderry, one mile distant, and sent a blank form burial permit for Mrs. C. to sign as a physician, which she very properly refused to do. The coroner returned to Chillicothe under cover of darkness. When the undertaker was interviewed in regard to the burial permit he was at his wit's end, not having had a case like it in forty years' practice. Then the newspapers set forth the great respect in which Mr. and Mrs. Climer were held, but that Mrs. Clemens should be prosecuted to the full extent of the law. Now, in all these actions of the medical board there is no point of law against the lady. Being invited into Mr. Climer's home, herself and husband considered as members of that family, to make a loving daughter's last days as peaceful and happy as possible, such proceedings are denounced as an infamous outrage upon an intelligent community, and deserve the censure and ridicule of all fair-minded people. Mrs. Clemens has hundreds of chronic cases who have been cured under her treatment in Columbus, and who had run the gauntlet of medical quacks before going to her. By her higher science of treatment, far above the medical profession and the state medical board, which amounts to salaried positions, grave robbing, experimenting and slashing up cadavers, she has established her claim to a respectful consideration. Ponder, dear reader, and see how far individual liberty reaches in a land of the free and home of the brave.

W. S. CLEMENS,
144 W. Eighth Av., Columbus, O.

LOOK OUT FOR THE MEDICOS.

Dr. J. W. Ruminer of 116 E. Iowa St., Evansville, Ind., writes that the "allopathic czars" of Michigan, Indiana and Kansas are invading the legislatures of their respective states for the purpose of riveting the chains of medical despotism more securely, and thus calls attention to Spiritualists generally to awaken to the danger threatening their households in the event of depriving them of their magnetic healers by a monopoly law.

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USE HORSFORD'S ACID PHOSPHATE.

Dr. J. B. McClellan, Murfreesboro, Tenn., says: "I find it a first-class remedy in dyspepsia."



MARGUERITE ST. OMER.

This lady (now Mrs. Dr. Briggs) is best known by her maiden name as a patriotic speaker and psychometrist. She is at present located at Cincinnati, where she is practicing her mediumship at her parlors, 738 Richmond street.

The year 1900 will not be a leap-year, therefore all children born on Feb. 29, 1896, who live to see a birthday, will have their first one on Feb. 29, 1904; and all other such persons will wait eight years for their natal day.

BOOK LIST.
No. 4.

The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Bemot by postoffice money order, registered letter, or draft on Columbus or New York. Do not send drafts on local banks. Stamp will positively not be taken in payment. Send all orders, and make all remittances payable to

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318 & 315 N. Front Street, Columbus, Ohio.

Man and His Relations. Illustrating the influence of the mind on the body, the relations of the faculties and affections to the organs and their functions and to the elements, objects and phenomena of the external world, by Prof. S. B. Brittan. Cloth, \$1.50.

Marguerite Hunter. A narrative descriptive of life in the material and spiritual spheres as transcribed by a co-operative spirit band through the mediumship of Lizzie S. Bangs independent slate-writing psyche. 264 pages; cloth, \$1.50.

Mediumship and Its Development, and How to Mesmerize to Assist Development, by W. H. Bach. 108 pages; cloth 50c; paper 25c.

Mesmerism, with hints to beginners by Capt. John James. Cloth, \$1.00.

Mind, Matter and Man. An address by Willard J. Hull. Pamphlet; 10c.

Missing Link in Modern Spiritualism, by A. Leah Underhill of the Fox Family. A book of rare value that should be possessed by every Spiritualist. 479 pages; cloth, \$1.50; postage 10c.

Molecular Hypothesis of Nature. The relation of its principles to continued existence, by Prof. W. M. Lockwood. Paper 25c.

Master's Perfect Way to Interior Illumination and Occult Mastery. By J. H. Dewey, M. D. 15c.

Mollie Fancher, the Brooklyn Enigma. An authentic statement of facts in the life of Mary J. Fancher, the psychological marvel of the 19th century. By Judge A. H. Dailey. 202 pages; cloth, \$1.50.

My Experience as an Investigator of Spiritualism, by T. D. Swan; 10c.

New Life, The. Thomas Paine, the author-her. Paper 10c.

Occult Family Physician, The, and Botanic Guide to Health, by Mrs. Antonette Matteson. 317 pages; cloth, \$2.00.

Old Testament Stories. Comically illustrated by Watson Heston. The stories being humorously told, and hard facts given concerning the origin and authenticity of the Old Testament. 394 pages; boards, \$1.00.

Order of Creation, The. The conflict between Genesis and Geology. A controversy between the Hon. W. E. Gladstone, Prof. Max Muller, T. H. Huxley, M. Reville, E. Lynn Linton. 50c.

Our Uncle and Aunt. By Amarala Martin. 224 pages; cloth, \$1.50.

Philosophy of Re-incarnation Considered, The. By J. Clegg Wright. 48 pages; paper 25c.

Physical Proofs of Another Life. Given in letters to the Seybert Commission by Francis J. Lippit. 25c.

Planetary Evolution, or "A New Cosmology," Being an explanation of planetary growth and life. 182 pages; paper 50c.

Play of the Planets. The new star study in occult astronomy. \$1.00.

Poems. From the pen of Edith Willis Linn. 167 pages, handsomely bound; gilt, \$1.00.
Prof. Palgrave's Immortality, by Epes Sargent. Cloth 50c; paper 25c.

Pro and Con of Supernatural Religion, The. In our parts, by E. E. Guild. 148 pages. Paper 50c.

Psychics, Facts and Theories, by Rev. Minot J. Savage. Paper 50c.

Pushed by Unseen Hands. By Helen H. Gardner. 304 pages; paper 50c.

Primitive Christianity and Modern Spiritualism, by Eugene Crowell, M. D. 528 pages; cloth \$1.00; postage 15 cents.

Reply to Rev. Mr. Snyder's Comments on Spiritualism by Dr. F. L. H. Willis. 5c.

Remarkable Spirit Manifestations, by William Crook, F. R. S., of London England, and C. G. Heilberg, of Cincinnati, O. U. S. Cloth, 50c.

Religions Conflict of the Ages. The and other addresses, by the guides of Miss R. Shepard. 148 pages; cloth, 75c.

Religion of the Future, The. By Rev. S. Weil. 218 pages; paper 50c.

Reasons Why, The, or "Spiritual Experiences of Mrs. Julia Crafts Smith, Physician, Assisted by her spirit guides." Paper 50c.

Rev. David Devine, D. D., and the Devil, or "The Devil in his own Defense," by R. M. Orme. 200 pages; 50c.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT

Question.—Will you kindly give an explanation of electricity, both in the physical and spiritual realms; also in its connection to human beings? What is human electricity? Are magnetism and electricity two opposite forces? I am referring to cases where the vital magnetic force is destroyed by electricity. For instance young birds, when still in their eggs, often are killed by the electricity with which the air is charged during a storm?—E. W. L., Constancia, Buenos Ayers.

Answer.—Electricity is the medium between spirit and matter—the agent which combines the two—the servant which admits law into material bodies as planets, suns and universes—the latter being governed as a whole from a center of gravity, nonmaterial, and the first step to a spiritual center of gravity on which this universerevolves as a unit in this portion of space, though not disconnected from others magnetically. Magnetism is spiritualized electricity, or electricity with more spirit than matter in its composition, and subject to eternal refinement, just as man is who carries it with him. The thought that man sends out is clothed in this magnetism; his impulses carry it out, raw or refined according to spiritual development. In its raw state it is electricity pure and simple, though as it exists in animal and human life it is considerably adulterated—if such it can be called—with spirit or the life principle of the creature or human entity. Now, soul or spirit is pure perse, but in connection with the animal body—it assumes an individuality foreign to itself in nature. Thus it may adulterate the electric or magnetic principle in man and make each one a specific kind—some sweet, soothing, comforting, healing, others debilitating, irritating, disturbing and unwelcome—each according to the will of the possessor. We make our own magnetism. It is that which tells the psychometrist what we are. We gather it from nature as we need it, but in the form of electricity, though it originally combined the spirit and body or soul and body, as an entity. Henceforth it is gathered as we need it, and as we expend it—often wasting it, when we need the aid of a healing medium or magnetic healer to restore the waste. Sickness is an effect of lost vitality, so is pain, both superinduced by some previous act which causes waste of vital fluid or magnetism. Some are born with a leak, as it were, some organic trouble, which originated either in a sensual or selfish effect by which another was injured or robbed. We are robbed in return. We must either give voluntarily or involuntarily. Sympathy is voluntarily giving, so is charity, benevolence, or generosity generally. A drawing of our vitality by others who are depleted by sickness, or care, caused by poverty or others' selfishness, is imposed upon us by nature if we do not give. But in sympathizing we give magnetically, which, however, is restored by nature, and with better effect, because in sympathizing we strike a higher sphere or lead from whence we draw a better quality of magnetism or spiritualized electricity. The finer the quality the more antagonistic it becomes to the material, of course, proven by the bad effect a low barroom aura has on a refined or highly spiritualized sensitive. There is a conflict of the coarse with the finer. In like manner the raw electricity of na-

ture—often extremely coarse in unspiritualized human centers—is death to sensitive life entities, as birds' eggs. Even in nature electricity takes on a refining process though hardly perceptible to instruments used in its generation or collection. But it becomes modified in thickly settled human centers, and is consequently less dangerous or injurious. As for giving an analysis of electricity it is beyond possibility. To understand a thing the mind must be able to act in unison with it. As electricity is of higher vibration than brain matter, the brain would collapse trying to come in rapport with it. We can only understand so much of a thing as we can experience of it. We know that magnetism is a vitalizing fluid or medium, because we feel the want of it at times, and can give it out at other times. So much for experience. Of electricity we know the same by inference. For the same reason we cannot understand spirit or intelligence per se. We know that it is a conscious entity, because it makes us conscious, but how conscious the original is, is beyond comprehension, even approximately. We only know so much of it as we can experience. Electricity belongs to the same category of study. Analyze that which is within you, and you will obtain an approximate idea of its nature.

Question.—What is the bacillus afflicting the schools of phychism that breeds such repellent magnetism. Spiritualists against Theosophists and mental scientists, mental scientists against healers and hypnotists, hypnotists against healers and Spiritualists and all bragging about harmony as their fundamental text and watchword. Where is the harmony?—Bamboozle.

Answer.—The harmony lies in the equipoise or reciprocity of disharmony. One upholds the other by its antagonism or opposition, coming back at each other in a circle, which fact is the life or law per se of the whole. Harmony among the above elements would result in a standstill, and neither would unfold as nature has ordained. They will meet some day on a higher basis, drawing nearer to each other as they perfect themselves in their respective missions.

Question.—Several months ago I tried crystal gazing. I saw faces at once. At times they looked like friends, then again like strangers and foreigners, resembling photographs. Lately I see faces in mirrors, drapery, etc., though not as agreeable as those seen in water. And strangest of all, I see the heads of wild animals in slices of meat. Can you help me to understand this? New investigator.

Answer.—This is perverted clairvoyance, just as St. Vitus' dance is perverted sensitiveness or obsession is perverted control—effects of discord, inherited or created, in connection without mediumship. Mediumship and human discord will not vibrate in unison. When mediums leave the path of spirituality they would better give up the practice of their gift, or dire results will follow. Clairvoyance, for example, would run into the above without seeing anything definite. Thus when it begins in this way, the discord has preceded the gift—in many cases inherited. To such a one we can only say, be consistently moral and temperate. The discord will disappear in time, and the clairvoyance will stand out bold and free from disturbance.

The soul was made of no created matter, but proceeded from the Father of all. For as to what he says, "He breathed," etc., nothing else can be meant by it but a divine spirit coming from His blessed spiritual nature sent into our bodies for the advantage of mankind, who, although as to their visible part are mortal, yet as to their invisible part are immortal.—Philo, the Jew.

WONDERFUL

Dr. Birkholz, the Healer, cures William A. Bateson of Consumption.

The Doctors Had Given Him Just One Month to Live—Mr. Bateson is Sound and Well Today.

(Detroit Evening News.)

The power to dispel disease without medicine is becoming to be more believed every day, and to persons of education and thought it is classed along with those wonders of electricity and magnetism which belong to this scientific age. Dr. Birkholz is making many wonderful cures by the simple laying on and exercise of his hands. He claims disease of every kind is an abnormal condition and entirely unnatural, and that a perfect vitality will drive it out. Dr. Birkholz believes this abundant vitality is possessed by him in answer to faith and prayer, and whenever the conditions are right for its scientific operation it is as impossible to prevent this vitality effecting a cure as it is to prevent an electro magnet from drawing an iron weight to itself. No power on earth can stop its operation under right conditions. One of these conditions in a patient is a confident and cheerful expectation, which may be called faith—making them impressive and receptive of this healing vitality.

One of the latest and most wonderful of all the cures made by Dr. Birkholz is that of Mr. Wm. A. Bateson, son of Benj. Bateson and nephew of the well known S. R. Bateson of 501 Cass avenue, this city. Mr. Bateson is a young man of perhaps 23, a well known member of the Light Guard, and was a conductor on the Woodward avenue streetcars. At the last encampment of the state troops he was wrestling and injured himself internally, causing a hemorrhage of blood from the lungs. His lungs rapidly grew worse, and about Nov. 4 last he was so bad that the doctor attending him at his boarding place on Jefferson avenue left orders for him to be taken to the hospital, telling his relatives that he had a very short time to live. At this time he was having severe night sweats and hemorrhages.

His aunt, Mrs. S. R. Bateson, 501 Cass avenue, hearing how low he was, sent and brought him to her house, saying if he was going to die he should die among his own people at any event. That afternoon she carried him in her carriage to Dr. Birkholz's residence, 537 Trumbell avenue. Mr. Bateson was so weak that he had to be laid on the sofa. Dr. Birkholz gave him the first treatment, and told him he would have no more night sweats, and this proved to be the case. The weather turning bad, he had no further treatments till the following Tuesday, and then he was able to come every day. Just 12 days after the first treatment he had gained 17 pounds. The hemorrhages had ceased entirely and strength was coming back. Two weeks ago, or six weeks after the first treatment, he had gained in all 28 pounds! It was remarkable. He weighed then 156 pounds, or two pounds more than ever before in his life. The members of the Light Guard who had called on him during what they thought was his last illness were simply dumbfounded when he walked into their rooms one evening last week, strong and well. They could scarcely believe their eyes.

This is one of the most remarkable cures that Dr. Birkholz has made—in fact, all are remarkable to a superlative degree—but this case shows what wonderful results attend the treatments being given by D. Birkholz.

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PERSONALS.

H. B.—We have no department for that kind of matter now.

Mr. W. F. Peck continues his ministrations in this city for February.

L. R. H.—You will find a reply to your query in this column under date of 16th ult.

Mrs. H. Winstead, trance medium and healer, can be consulted at 1526 Bremen st., Cincinnati, O.

E. W. Sprague and wife serve in Philadelphia, Pa., during February. Address 520 Chatham street.

Rev. Samuel Well of Bradford, Pa., writes: "The Light of Truth is admirable and I hope its circulation will increase constantly."

Mrs. A. Martin of Pittsburg, Pa., writes: "Your paper is now a little treasure, full of common sense, and valued highly by our family."

Mr. Peck's lectures at Odd Fellow's hall are a source of intellectual pleasure. His comparisons are striking and fitting; his eloquence is inspiring and his artistic finish is appealing to the classical taste of the hearer.

W. H. H.—We do not control spirits at all; they control us. When seven or eight want to manifest at once, simply take what comes. There is no choosing. Sit two or three times a week, and experience will teach the rest.

M.—We are not now dealing in criticisms, but in facts. To accept contributions of this nature would only set a precedence for others; open our columns for the few at the sacrifice of that for the many, and do no good in the end.

De Loss Wood, journalist, writes: "You hit the bullseye when you eliminated the tiresome, monotonous message department and correspondence letters. You are publishing a paper now that will get hold of the hearts of all classes."

Mr. J. Frank Baxter writes that his lecture series in St. Louis, so favorably begun, has been unavoidably severed by the death of his wife in her eastern home, 181 Walnut st., Chelsea, Mass. We extend our heartfelt sympathies to the bereaved husband and daughter.

OBITUARIES.

Mrs. Elizabeth Strickler, relict of Wm. Strickler, Sr., and daughter of Daniel and Elizabeth Peters, passed to spirit life Jan. 15, 1897, aged 80 years and 29 days.

Passed to higher life, Jan. 15, 1897, Dora Van Buren, a member of the 1st Church of Spiritualism. Funeral services conducted by Mrs. C. L. Stevens and Miss Maggie Gaule. Music by Mrs. V. Wooster.

Passed to spirit life Jan. 17, 1897, Blanche, infant daughter of Wm. and Laura Eldridge, aged 19 days, from her home in Arkansas City, Ark.

MEDIUMS AND LECTURERS.

Prof. Carl Sextus, hypnotist teacher, maybe addressed at 184 Lexington ave., New York City.

George B. Holmes, inspirational speaker and test medium, 178 North India st., Grand Rapids, Mich.

De Loss Wood of Danielson, Conn., though a busy journalist, will accept engagements to speak on terms to suit societies.

B. F. Underwood lectures at Waukon, O., before the Grand Army of the Republic, Tuesday evening, Feb. 9, subject, "Keep Church and State Separate;" at Defiance, O., Wednesday evening, Feb. 10, subject, "Foregleams;" at Toledo, O., (in the Unitarian church,) "Foregleams;" Boston, (Paine hall), Sunday afternoon, Feb. 14, subject, "The Gospel of Emotion and Ignorance;" Manchester, N. H., before the Freethought association, evenings of Feb. 16 and 17; Boston, (Paine hall), Sunday afternoon, Feb. 21; East Dennis, Mass., Sunday afternoon and evening, Feb. 28; New York city, Friday evening, March 5, before the Manhattan Liberal club; Brooklyn, N. Y., before the Philosophical association, Sunday afternoon, March 7; Providence, R. I., (in Bell Street chapel), Sunday afternoon, March 14. For lectures between and after these dates address Mr. Underwood at 2003 Evanston Ave., Chicago.

NOTICE.

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Free to our Readers.—The New Cure for Kidney and Bladder diseases, Rheumatism, etc.

As stated in our last issue, the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub is proving a wonderful curative in all diseases caused by Urlic acid in the blood, or disordered action of the kidneys and urinary organs. The New York World publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Following is his letter in full:

North Constantia, Oswego Co., New York.
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I have been troubled with kidney and kindred diseases for sixteen years and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grappe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine has gone. My hope had vanished and all that was left to me was a dreary life and certain death. At last I heard of Alkavis and as a last resort I commenced taking it. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me, I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours,

(Rev.) A. C. DARLING.

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morning roll out half an inch in thickness, cut with large, round cutter, fold through the centre, wash over with milk, let rise again, and bake in hot oven fifteen minutes.

Quaker Oats Gruel. Two tablespoonfuls Quaker Oats, one-quarter teaspoonful salt, one quart boiling water.

Boil one hour, strain and serve with cream or milk, or without either, if so desired.

Sugar can be added if desired. A strengthening food for invalids.

Quaker Oats Water. One tablespoonful Quaker Oats, half of a lemon and one tablespoonful sugar.

Pour on one quart boiling water and let it stand for three hours, then strain.

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Quaker Oats Water.

Pour one cup boiling water over one cup Quaker Oats, and let stand one hour; then add half a cup cold

water or milk, two cups wheat flour, two tea-spoonfuls baking powder, one-half teaspoonful salt.

Quaker Oats Gems.

Pour one cup boiling water over one cup Quaker Oats, and let stand one hour; then add half a cup cold

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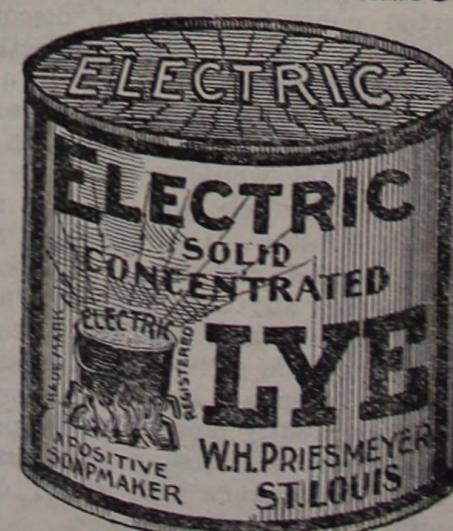
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